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CONVERSATIONAL SANSKRIT

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Sanskrit enshrines in itself India's cultural, social, moral and literary values and has been providing a model to the world from prehistoric times to modern days and will continue to do so for ever.

–N. K. Ramaswamy Iyengar

This book is the outcome of author's team work for over a long period in teaching Indian languages to different linguistic groups in India and abroad. This book is intended to serve as a guide both for the teacher and the learner. This is meant to help the lovers of Sanskrit to grasp not only the structure of the language but also to use it as tool of communication on matters of day to day requirement. Hence this can be considered as an attempt to prove that Sanskrit co[illegible]ved as a language of communication in also. It also renders guidance in learn. writing system of Devanagari script.

The entire content of this book of 50 le be used in an intensive course of six w. working days at the rate of 4 hours per a taught as one of the electives in a general education programme, this can form a text book for a course of one academic year.

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CONVERSATIONAL SANSKRIT

A Microwave Approach

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CONVERSATIONAL SANSKRIT

A Microwave Approach

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FOREWORD

The Adarsha Educational and Social Service Trust, Bangalore was established in the year 1980 with a view to develop and add newer dimensions to our system of education. As part of this programme we also want to encourage the study of Sanskrit, which enshrines in itself India's cultural, social, moral and literary values and has been providing a model to the world from prehistoric times to modern days and will continue to do so for ever. We are bent upon eradicating the title 'dead language' attached to this language which has an unfathomable treasure in all branches of human disciplines. This intensive thinking gave rise to the creation of the Institute of Sanskrit Studies. We were on the look out for a dynamic person to head this Institute of Sanskrit Studies. Fortunately we were able to secure the services of Mr. N.D.Krishnamurthy and through him the other three authors of this book. All these four authors undertook this herculian task of preparing this book with a missionary zeal and dedication. This is a humble and maiden attempt to popularize Sanskrit as the spoken language. All the authors have had sufficient experience in designing and preparing teaching materials in Indian languages. We sincerely hope that our efforts in this direction will receive admiration from the Sanskrit loving public in India and abroad. We sincerely thank the authors and all others who have contributed their might in the production of this book.

Bangalore,
Dated : 16-1-84

N. K. Ramaswamy Iyengar.

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PREFACE

Sanskrit is an important member of the Indo-European family of languages. It is one of the three most ancient classical languages of this group, the other two being Greek and Latin. Sanskrit was the spoken language of India for several centuries during pre-Christian and post-Christian era. It was the language of all epics, religious and literary works as well as secular writings on mathematics, astronomy, medicine, law, logic, philosophy etc., It was also the language of administration and education. When the spoken dialects of this language started developing in different regions as modern languages in post-Christian era the classical Sanskrit within the grammatical framework provided by the grammarians like Panini, Patanjali, Katyayana and others continued to remain as the language of the elite for the purpose of creative expression, scholarly discourses and scientific writings. Hence its use as a spoken language was mostly limited to the academic congregations.

All modern Indian languages are influenced by Sanskrit. Even those Indian languages which are not directly derived from Sanskrit owe very much to Sanskrit. They have a very significant percentage of Sanskrit words in their vocabulary. In the medieval period Sanskrit has provided inspiration and model for the development of creative writing and aesthetics in modern Indian languages. Even in modern period our languages have to depend heavily on Sanskrit for modernization and coining of new technical terms to meet the demands of the growing social needs and scientific advancement. Even today, though Sanskrit is dubbed as the spoken language of very few individuals it is the language used in all religious ceremonies, sacrements, temple rituals and Vedic form of worship etc. throughout India.

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This is the maiden venture to remove the illusion from the minds of many people that Sanskrit cannot be used as a spoken language. We are happy to note that in recent years the youths in many parts of India have started evincing keen interest in learning Sanskrit as a spoken language. We trust that our efforts in providing a simplified Sanskrit for this purpose will be appreciated by the learners and teachers. Only simple structures required for day-to-day conversations have been used in this book.

The following are the components of this text.

Cycles	:	A small bundle of material with one or two structures serving as a focus.
Topical Focus	:	The general theme of conversation of a cycle.
Grammatical Focus	:	The specific structures and grammatical elements of importance in a cycle.
Rituals	:	Little bits of language which may or may not represent an important structure to be learned, but which have practical everyday conversation value at the time they are presented.
Interrogatives	:	Question words introduced in the cycle which allow the learner opportunity for self discovery.
Model Sentences (M. Phase)	:	Four to eight sentence patterns introduced in the cycle. They are arranged in the order of declarative sentences followed by corresponding interrogative sentences.
Conversations (C. Phase)	:	Fragments of conversational exchanges which place sentences in the M-Phase in realistic context.
Vocabulary	:	All new items presented in each cycle.
Teacher's Notes	:	Instructions for manipulating and expanding the C and M Phases.
Learners' Notes	:	Explanations of use of rituals or little pieces of linguistic or cultural information which are not sufficiently important to be included in the grammatical notes.

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Grammatical Notes	:	Statements and descriptions of the 'form' the language takes and the 'function' of the forms.
Supplements	:	Additional drills and exercises for self-discovery. Specially created material which reviews and ties together prior cycles. Programme specific materials.

The first 35 cycles are structurally arranged in graded sequences. The remaining lessons come under the category of self discovery units and they do not have all the components of the cycles.

We are highly indebted to the Adarsha Educational and Social Service Trust for having inspired us and rendered all assistances in the preparation of this book, to Dr. U.P.Upadhyaya, Mrs. Jayanthi Manohar and Mrs. N. Shylaja for their valuable co-operation in the preparation of this book, to Shri C. Ananthachar and Dr. V. Krishnaswamy Iyengar for scrutinizing the manuscript and offering valuable suggestions, to Mr. Rajanna for secretarial assistance and to M/s. Aparna Printers & Publishers (P) Ltd., for the neat execution of the printing work.

N. D. Krishnamurthy

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SYSTEM OF TRANSLITERATION

Symbol	Nearest English Equivalent		
a	u	of	up
aa	a	of	calm
i	i	of	bit
ii	ee	of	keep
u	u	of	put
uu	oo	of	shoot
ṛ	nearest to English r in cream		
ee	a	of	mate
oo	oa	of	coat
ai	y	of	why
au	ow	of	cow
k	k	of	skin
g	g	of	get
ṅ	ng	of	sing
c	ch	of	church
j	j	of	jet
ñ	n	of	bench
ṭ	t	of	hot
ḍ	d	of	card
ṇ	n		retroflex
t	th	of	birth
d	th	of	though
n	n	of	tenth
p	p	of	copy
b	b	of	bag
m	m	of	man

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Cycle-1

Topical Focus : Name, nationality and profession.

Grammatical Focus : Pronouns of first, second and third persons : masculine, feminine and neuter.
Possessive forms of those pronouns.
Equational types of sentences.

Interrogatives : kaḥa 'who' M kaa 'who' F and kim 'what' N

Ritual : namaskaaraḥa 'salutation'

Model Sentences :

M_1	aham raamaḥa	'I am Rama'.
M_2	aam, saḥa bhaarata deeśiiyaḥa.	'Yes, he is an Indian'.
M_3	mama naamadheeyam moohanaḥa.	'My name is Mohan'.
M_4	bhavaan kaḥa ?	'Who are you?'
M_5	api saḥa bhaaratadeeśiiyaḥa?	'Is he an Indian?'
M_6	bhavataḥa naamadheeyam kim?	'What is your name?'

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Conversations :

C_1	A: namaskaaraḥa.	'Good morning'
	B: namaskaaraḥa.	'Good morning'
	A: bhavaan kaḥa?	'Who are you?'
	B: aham goopaalaḥa.	'I am Gopal'.
	A: api bhavaan simhaladeeśiiyaḥa ?	'Are you a Ceylonese?'
	B: aam, aham simhaladeeśiiyaḥa,	'Yes, I am a Ceylonese'
C_2	A: saḥa kaḥa?	'Who is he?'
	B: saḥa maaṇavakaḥa.	'He is a student'
	A: api saḥa raṣiyaadeeśiiyaḥa ?	'Is he a Russian?'
	B: na, saḥa neepaaladeeśiiyaḥa.	'No, he is a Nepalese'
	A: saa kaa?	'Who is she?'
	B: saa ameerikaadeeśiiyaa.	'She is an American'
	A: saḥa kaḥa?	'Who is he?'
	B: saḥa asmaakam nirdeeśakaḥa.	'He is our director'
C_3	A: bhavataḥa naamadheeyam kim?	'What is your name?'
	B: mama naamadheeyam aanandaḥa.	'My name is Ananda'
	A: kim bhavaan upaadhyaayaḥa?	'Are you a teacher?'
	B: aham na upaadhyaayaḥa, aham vaidyaḥa.	'I am not a teacher, I am a doctor.'
	A: tasya naamadheeyam kim?	'What is his name?'
	B: tasya naamadheeyam. mukundaha.	'His name is Mukunda.
	A: tasyaaḥa naamadheeyam vimalaa.	'Her name is Vimala'

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C_4 A: tat kim? 'What is that?'
B: tat pustakam. 'That is a book.'
A: api tat bhavataḥa pustakam? 'Is it your book?'
B: aam, tat mama pustakam. 'Yes, that is my book.'

Vocabulary

aham	'I'		**mama** 'my'		
bhavaan	'you'	*M*	**bhavataḥa**	'your' *M*	
bhavatii	'you'	*F*	**bhavatyaaḥa**	'your' *F*	
saḥa	'he'	*M*	**tasya**	'his', 'its'	
saa	'she'	*F*	**tasyaaḥa**	'her'	
tat	'it'	*N*	**asmaakam**	'our'	
kaḥa	'who'	*M*	**api**	'is it?'	
kaa	'who'	*F*	**aam**	'yes'	
kim	'what'	*N*	**na**	'no'	
vaidyaḥa	'doctor'	*M*	**nirdeeśakaḥa**	'director'	*M*
vaidyaa	'doctor'	*F*	**nirdeeśikaa**	'director'	*F*
maaṇavakaḥa	'student'	*M*	**upaadhyaaḥa**	'teacher'	*M*
maaṇavakaa	'student'	*F*	**upaadhyaayaa**	'teacher'	F
karṣakaḥa	'farmer'	*M*	**vaṇik**	'merchant'	
naamadheeyam	'name'		**namaskaaraḥa**	'salutation'	

Teachers' Note

M_1 In place of raamaḥa 'Rama' substitute other proper nouns.
In place of aham 'I' substitute
bhavaan 'you' saḥa 'he'

M_2 In place of bhaaratadeeśiiyaḥa 'Indian', substitute
simhaladeeśiiyaḥa 'Ceylonese'
neepaaladeeśiiyaḥa 'Nepalese'
japaan deeśiiyaḥa 'Japanese'

M_3 In place of mama 'my' substitute tasya 'his' bhavataḥa 'your'

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M_4 In place of bhavaan 'you' substitute saḥa 'he' saa 'she' bhavatii 'you' *F* and accordingly change the interrogative.

C_2 In place of maaṇavakaḥa 'student' substitute :

upaadhyaayaḥa	'teacher'	vaidyaḥa	'doctor'
nirdeeśakaḥa	'director'	karṣakaḥa	'farmer'
vaṇik	'merchant'		

In place of saḥa 'he' substitute
saa 'she'
and use appropriate feminine forms.

Learner's Note

1. namaskaaraḥa is an all-time greeting approximately equivalent to good morning, good afternoon, good evening and good night. This greeting is exchanged when two known persons meet or depart. This expression is synchronised with the action of folding the hands and bowing the head.

In place of namaskaaraḥa, one can use namastee also.

2. The second person honorific singular pronoun is bhavaan *M* and bhavatii *F*.

3. There are no articles in Sanskrit language as in English (corresponding to a, an and the)

4. In place of mama naamadheeyam moohanaḥa, we can also use mama naamadheeyam moohanaḥa iti.
iti means 'like this'. This is optional.

Grammatical Notes

aham	**raamaḥa**
I	**Rama**

I am Rama.

Sentences of this type are called equational sentences. They do not have any verb as in English am are is etc.

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bhavataḥa	naamadheeyam	kim
your	name	what

What is your name?

Interrogatives can come in Sanskrit initially, medially or finally without any change in meaning, e.g.

kim bhavataḥa naamadheeyam?
bhavataḥa naamadheeyam kim?
bhavataḥa kim naamadheeyam?

bhavataḥa is the genitive case form (possessive form) of the pronoun bhavaan.

pronoun			possessive form	
aham	'I'		mama	'my'
vayam	'we'		asmaakam	'our'
bhavaan	'you'	*M*	bhavataḥa	'your'
bhavatii	'you'	*F*	bhavatyaaḥa	'your'
saḥa	'he'	*M*	tasya	'his'
saa	'she'	*F*	tasyaaḥa	'her'
tat	'it'	*N*	tasya	'its'

api	bhavaan	raṣyaadeeśiiyaḥa?
is it so	you	Russian

Are you a Russian ?

na	aham	raṣyaadeeśiiyaḥa
no	I	Russian

No, I am not a Russian.

Note the question-tag *api* used in the beginning of the sentence to obtain yes or no type of answers.

Also note *na* used as a negative particle.

The pronouns *saḥa* 'he' *saa* 'she' and *tat* 'it' denote persons and things that are remote.

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Supplement

Sound drills : contrasting pairs:
short vs long vowels
Practise correct pronunciation. Meaning need not be memorized.

a vs aa			
saraḥa	'lake'	saaraḥa	'essence'
karaṇam	'doing'	kaaraṇam	'reason'
jalam	'water'	jaalam	'net'
param	'supreme'	paaram	'goal', 'shore'
i vs ii			
śilaa	'rock'	śiilaa	'virtue'
ciram	'long time'	ciiram	'bark garment'
tiraḥa	'barricade'	tiiram	'shore'
pitaa	'father'	piitaa	'yellow'
u vs uu			
kulam	'clan'	kuulam	'shore'
sutaḥa	'son'	suutaḥa	'chariot driver'
puraḥa	'town'	puuraḥa	'flood', 'filled'
suraḥa	'divine being'	suuraḥa	'sun'

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Cycle-2

Topical Focus : Possession.

Grammatical Focus : Demonstrative pronouns denoting proximity: ayam 'this' M, iyam 'this' F, idam 'this' N and their possessive forms. Second person pronoun tvam M, F and its possessive form.

Interrogatives : kasya 'whose' M, N., kasyaaḥa 'whose' F.

Ritual : aagaccha, upaviśa. 'Please come, please take your seat.'

Model Sentences :

M_1	ayam asmaakam kukkuraḥa.	'This is our dog'.
M_2	iyam na mama leekhanii.	'This is not my pen.'
M_3	idam tasya pustakam.	'This is his book.'
M_4	ayam kasya kukkuraḥa ?	'Whose dog is this?'
M_5	api iyam tava leekhanii?	'Is this your pen?'
M_6	idam kasya pustakam?	'Whose book is this?'

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Conversations :

C_1	A: namaskaaraḥa.	'Good morning'
	B: namaskaaraḥa, aagaccha, upaviśa.	'Good morning, please come. Please be seated.'
	A: kaḥa tvam?	'Who are you?'
	B: aham maaṇav: kaḥa.	'I am a student.'
	A: idam kim?	'What is this?'
	B: idam mama pustakam.	'This is my book.'
C_2	A: ayam kaḥa?	'Who is this?'
	B: ayam kukkuraḥa.	'This is a dog.'
	A: asya kukkuraḥa?	'Whose dog (is this)?'
	B: ayam asmaakam kukkuraḥa.	'This is our dog.'
	A: asya naamadheeyam kim?	'What is his name?'
	B: asya naamadheeyam ṭaamiḥi.	'His name is Tomy'
C_3	A. iyam kasya leekhanii?	'Whose pen is this?'
	B. iyam tasya leekhanii.	'This is his pen.'
	A. api iyam tava leekhanii na?	'Isn't this your pen?'
	B. na, iyam mama leekhanii na.	'No, this is not my pen.'
C_4	A. api idam tava gṛham?	'Is this your house?'
	B. idam mama gṛham na.	'This is not my house.'
	A. kasya gṛham idam?	'Whose house is this?'
	B. idam tasya gṛham.	'This is his house.'
	A. tava gṛham katama?	'Which one is your house?'
	B. tat mama gṛham.	'That one is my house.'

Vocabulary

ayam	this	*M*	**gṛham**	house	*N*

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iyam	this	*F*	**kooṣṭakaḥa**	'room'	*M*
idam	this	*N*	**śaalaa**	'school'	*F*
asya	of this	*M.N*	**graamaḥa**	'village'	*M*
asyaaḥa	of this	*F*	**nagaram**	'town'	*N*
tvam	you (sg)	M.F	**udyaanam**	'garden'	*N*
tava	your		**kukkuraḥa**	'dog'	*M*
katama	'which'	*M*	**maarjaalaḥa**	'cat'	*M*
katamaa	'which'	*F*	**aśvaḥa**	'horse'	*M*
katamam	'which'	*N*	**gaardabhaḥa**	'donkey'	*M*
bhaginii	'sister'	*F*	**kukkuṭaḥa**	'cock'	*M*
maataa	'mother'	*F*	**matsyaḥa**	'fish'	*M*
ghaṭii	'watch'	*F*	**vṛṣabhaḥa**	'bull'	*M*
maalaa	'garland'	*F*	**gajaḥa**	'elephant'	*M*

Teacher's Note

M_1 In place of asmaakam 'our' substitute :

mama 'my' — tava 'your'
tasya 'his' — tasyaaḥa 'her'

In place of kukkuraḥa 'dog', substitute
maarjaalaḥa 'cat' — aśvaḥa 'horse'
kukkuṭaḥa 'cock' — matsyaḥa 'fish'

M_2 In place of leekhanii 'pen', substitute
ghaṭii 'watch' — śaalaa 'school'
bhaginii 'sister' — maataa 'mother'
maalaa 'garland'

In place of mama 'my' substitute
tava 'your' — asmaakam 'our'
asya 'his' — asyaaḥa 'her'

M_3 In place of pustakam 'book' substitute
gṛham 'house' — udyaanam 'garden'
nagaram 'town' — nagaram 'city'

In place of tasya 'his' substitute
asya 'his' (proximate), of this person M
asyaaḥa 'her' (proximate) of this person F

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M_6 In place of kasya 'whose' substitute katama 'which' and explain the difference between the two interrogatives.

Learner's Note

Pronouns *bhavaan* 'you' is used in the previous lesson as a polite form or honorific second person singular. *bhavatii* is the corresponding feminine form. The normal pronoun of second person *tvam* 'you', sg. is introduced in this lesson.
Note that tvam does not distinguish genders.

Sanskrit has grammatical gender and hence even nouns indicating inanimate objects belong to masculine, feminine or neuter gender.

There are also cases when a noun may belong to more than one gender.

Sometimes the gender of a noun is changed with slight variation in the ending, śakaṭaḥa 'cart' M. śakaṭii F. śakaṭam N.

aagaccha 'please come' is the usual way of inviting a visitor into the house. As soon as the visitor enters, a seat is offered and he is requested to take the seat by saying, upaviśa 'please be seated'.

Grammatical Notes

The demonstrative pronouns *ayam* 'this' M, *iyam* 'this' F, *idam* 'this' N, refer to persons or things very close to the speaker, whereas those introduced in previous lesson *saḥa* M, *saa* F and *tat* N, refer to persons and things away from the speaker.

ayam	asmaakam	kukkuraḥa
this	our	dog

This is our dog.

iyam	tava	leekhanii
this	your	pen

This is your pen.

Note that the demonstratives *ayam, iyam* and *idam* are used according to the gender of the nouns *kukkuraḥa, leekhanii* and *gṛham* respectively.

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idam	mama	gṛham
this	my	house

This is my house.

Supplement

Sound drills

Aspirated vs Unaspirated stop consonants.

rataḥa	'engaged in'	rathaḥà	'chariot'
vada	'say' 'tell'	vadhaḥa	'killing'
palam	'second'	phalam	'fruit'
karaḥa	'hand'	kharaḥa	'donkey'

Dental vs retroflex

nataḥa	'depressed'	naṭaḥa	'actor'
baadhaa	'pain'	baaḍham	'enough'
pathaḥa	'way'	paṭha	'read'
maanakaḥa	'unit'	maaṇakaḥa	'a tree'

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Cycle-3

Topical Focus : Possession and ownership.

Grammatical Focus : Pronominal adjectives like madiiyam 'my', 'is mine' tvadiiyam 'your', 'is yours' which are used as pronominal adjectives as well as pronominal predicates.

Interrogative : kasya idam ? 'whose is this?'

Ritual : kuśalam kim? Are you fine? How do you do?
kuśalii M, kuśalinii F. (I am) fine.

Model Sentences :

M_1	ayam prakoosṭhaḥa madiiyaḥa.	'This room is mine'.
M_2	iyam leekhanii tadiiyaa.	'This pen is his'
M_3	idam vastram na madiiyam.	'This cloth is not mine.'
M_4	kasya ayam prakoosṭhaḥa?	'Whose room is this?'
M_5	iyam leekhanii kasyaaḥa?	'Whose pen is this?'
M_6	kasya idam vastram?	'Whose cloth is this?'

Conversations :

C_1	A. namaskaaraḥa, aagaccha.	'Good morning, please come.'

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B. namaskaaraḥa, kuśalam kim? 'Good morning, How do you do?'
A. aam, aham kuśalii. 'Yes, I am fine.'
B. kim ayam tava prakooṣṭhaḥa? 'Is this your room?'
A. aam, ayam prakooṣṭhaḥa madiiyaḥa. 'Yes, this room is mine.'
B. tat gṛham kasya? 'Whose house is that?'
A. idam gṛham tadiiyam. 'This house is his.'

C_2 A. katamaa tvadiiyaa leekhanii? 'Which pen is yours?'
B. saa leekhanii madiiyaa. 'That pen is mine.'
A. iyam leekhanii kasya? 'Whose pen is this?'
B. iyam leekhanii tadiiyaa. 'This pen is his.'
A. api iyam na tava ratnamaalaa ? 'Is this not your necklace?'
B. iyam maalaa na madiiyaa. 'This necklace is not mine.'

C_3 A. kasya vastram idam? 'Whose cloth is this?'
B. idam na madiiyam. 'This is not mine.'
A. api idam tadiiyam? 'Is this his?'
B. na, tvadiiyam eeva. 'No, it is yours.'
A. api idam pustakam madiiyam na? 'Is this book not mine?'
B. na idam tvadiiyam. 'This is not yours.'

Vocabulary

madiiyaḥa	my, mine		M
madiiyaa	my, mine		F
madiiyam	my, mine		N
tvadiiyaḥa	your,	yours	M
tvadiiyaa	your		F
tvadiiyam	your		N
bhavadiiyaḥa	your honorific	yours	M

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bhavadiiyaa	honorific	F
bhavadiiyam	honorific	N
tadiiyaḥa	his, her	M
tadiiyaa	his, her	F
tadiiyam	his, her	N
kasya	whose	M, N
kasyaaḥa	whose	F

eeva	only, alone, itself, emphatic particle	
kuśalam	'welfare'	
kuśalii	'am fine'	*M*
kuśalinii	'am fine'	*F*

vastram	'cloth'	*N*	**phalam**	'fruit'	*N*
hastaḥa	'hand'	*M*	**neetram**	'eye'	*N*
mukham	'face'	*N*	**paaṇiḥi**	'hand'	*M*
paadaḥa	'foot'	*M*	**skandhaḥa**	'shoulder'	*M*
baahuḥu	'arm'	*M*	**naasikaa**	'nose'	*F*
sthaalikaa	'small plate'	*F*	**ghaṇṭaa**	'bell'	*F*
			kañcukaḥa	'upper garment'	*M*
prakooṣṭhaḥa	'room'	*M*			
vaahanam	'vehicle'	*N*	**kandukaḥa**	'ball'	*M*

Teacher's Note

M_1 In place of prakooṣṭhaḥa 'room', substitute

kañcukaḥa 'upper garment'	skandhaḥa 'shoulder'
hastaḥa 'hand'	kandukaḥa 'ball'

M_2 In place of leekhanii 'pen' substitute

ghaṭii 'watch'	naasikaa 'nose'
sthaalikaa 'plate'	ghaṇṭaa 'bell'
maalaa 'necklace' 'garland'	śaalaa 'school'

In place of tadiiyaa 'his' substitute

tvadiiyaa 'yours'	madiiyaa 'mine'

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M_3 In place of vastram 'cloth' substitute

phalam 'fruit'	vaahanam 'vehicle'
gṛham 'house'	pustakam 'book'

C_1 In place of aham 'I' substitute other masculine singular pronouns. In place of tat 'that' substitute idam 'this'.

C_2 In place of leekhanii 'pen' substitute other masculine and neuter nouns and make changes accordingly.

Learners' Note

kuśalam kim? kuśalii bhavaan?
How do you do? Are you fine? Do you keep good health? These are the usual ways of asking each others' welfare when known persons meet. The reply is 'aham kuśalii' I am fine M or aham kuśalinii F.

Note that the word order is not important in Sanskrit and hence one can say

na idam tvadiiyam.	'This is not yours.'
idam na tvadiiyam.	'This is not yours'.
idam tvadiiyam na.	'This is not yours'.
tvadiiyam na idam.	'This is not yours'.
etc.	

eeva is emphatic particle.

idam tvadiiyam eeva 'This is yours' (definitely)

In Sanskrit many masculine nouns end with -aḥa, feminine nouns with -aa or -ii and neuter nouns with -am.
However only certain groups of nouns follow this rule.

idam	madiiyam	phalam
this	my	fruit

This is my fruit

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idam this	phalam fruit	madiiyam mine

This fruit is mine.

The possessive forms mama 'my', tava 'your' etc., are converted into madiiyaḥa, madiiyaa, madiiyam 'mine' 'my' etc. and used as pronominal adjectives. When they are used predicatively they carry the sense of 'is mine' 'is yours' etc.

The demonstrative pronouns ayam, iyam, idam etc are also used as adjectival forms qualifying the nouns following them like idam phalam 'this fruit', 'iyam maalaa' 'this necklace', etc.,

Adjectives in Sanskrit agree in gender and number with the nouns they qualify.

ayam madiiyaḥa kooṣṭhaḥa. 'This is my room' M.
iyam madiiyaa maalaa. 'This is my necklace' F.
idam madiiyam pustakam. 'This is my book' N.

Supplement

Sound drills.

Clusters of homorganic nasals and stops.

	ṅ		ñ
aṅgam	'body'	cañcu	'beak'
aṅguliiyakam	'ring'	sañjaata	'born of'
aṅkaḥa	'chapter'	sañcaara	'traffic'
puṅkaḥa	'mud, slush'	cañcalaa	'lightning'
paṅguḥu	'lame'	jhañjhaavaataḥa	'tempest'
	ṇ		n
ghaṇṭaa	'bell'	santaḥa	'ascetic'
kaṇṭha	'neck'	nandanaḥa	'son'
khaṇḍaḥa	'portion'	danta	'tooth'

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gaṇḍa	'cheek'	gandha	'fragrance'
paaṇḍu	'white'	mandaakinii	'River Ganges'

m

ambu	'water'
kumbhaḥa	'pot'
ambaa	'mother'
dampatii	'couple'
campakam	'a flower'

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Cycle-4

Topical Focus : Description and Specification of familiar objects.

Grammatical Focus : Adjectives of quantity and quality.
Accord between adjectives and substantives.
Plural forms of adjectives and substantives.

Interrogatives : Plural forms of interrogative pronouns :
kee 'who' M. Pl. kaaḥa F. Pl. kaani 'what all' N. Pl.

Ritual : kaḥa viśeeṣaḥa 'what news ?'
kim api na 'nothing special'
tu. a particle used to pin point a thing.

Model Sentences

M_1	aam, idam mama nuutanam vaahanam.	'Yes, this is my new vehicle.'
M_2	idam ghaṭikaayantram puraatanam.	'This watch is old.'
M_3	imee uttaṃaaḥa maaṇavakaaḥa na.	'These are not good students.'
M_4	iyam bṛhatii bhoojanaśaalaa.	'This is a big dining hall.'

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M_5	kim idam tava nuutanam vaahanam ?	'Is this your new vehicle ?'
M_6	idam ghaṭikaayantram puraatanam kim ?	'Is this watch an old one ?'
M_7	api imee uttamaaḥa maaṇavakaaḥa?	'Are these students good ones ?'
M_8	kaḥa ayam mahaan saudhaḥa?	'Which is this big mansion?'

Conversations

C_1	A. bhoo namaskaaraḥa, kaḥa viśeeṣaḥa ?	'Hello, Good morning What news ?'
	B. kaa api vaartaa na, kuśalam kim?	'Nothing special, Are you fine ?'
	A. kuśalam eeva, tava nuutanam vaahanam katamam?	I am fine (indeed), which one is your new vehicle ?'
	B. idam mama nuutanam vaahanam.	'This is my new vehicle.'
	A. tat kasya vaahanam ?	'Whose vehicle is that ?'
	B. tat vaahanam na madiiyam.	'That vehicle is not mine.'
C_2	A. api idam nuutanam ghaṭikaa yantram ?	Is this watch a new one ?'
	B. na, idam tu puraatanam.	'No, this is an old one.'
	A. api imaani ghaṭikaayantraaṇi?	'And these watches ?'
	B. imaani api puraatanaani,	'These are also old ones.'
	A. api tat puraatanam ghaṭikaayantram tvadiiyam?	'Is that old watch yours?'
	B. na, tat mama maatuḥu.	'No, that is my mothers.'

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C_3 A. kee imee baalakaaḥa ? 'Who are these boys ?'
B. imee baalakaaḥa asmaakam maaṇavakaaḥa. 'These boys are our students.'
A. api imee aviniitaaḥa ? 'Are they indisciplined ?'
B. na, imee baalakaaḥa viniitaaḥa, uttamaaḥa ca. 'No, these boys are disciplined and good.'

C_4 A. imaani kaani ? 'What are these ?'
B. taani kadalii phalaani 'These are bananas.'
A. api imaani phalaani pakvaani ? 'Are these fruits ripe ?'
B. aam, taani phalaani pakvaani. 'Yes, those fruits are ripe.'
A. imaani piiṭhaani puraatanaani kim ? 'Are these furniture old ones?'
B. na, taani nuutanaani. 'No, those are new ones.'

Vocabulary

tee	'they, these'	*M*	**api**	'also'	
taaḥa	'they, these'	*F*	**bhooḥo**	'Hellow'	
taani	'those'	*N*	**viśeeṣaḥa**	'special'	
imee	'they, these'	*M*	**kim api na**	'nothing special'	
imaaḥa	'they, these'	*F*			
imaani	'these'	*N*	**uttamaḥa**	'good one'	*M*
kee	'who'	*M*	**pakvaḥa**	'ripe'	*M*
kaaḥa	'who'	*F*	**puraatanaḥa**	'old'	*M*
kaani	'which'	*N*	**nuutanam**	'new'	*N*
sarvee	'all'	*M*	**mahaan**	'big, great, large'	*M*
sarvaaḥa	'all'	*F*			
sarvaaṇi	'all'	*N*	**bṛhatii**	'big one'	*F*
vaṇik	'merchant'	*M*	**priyam**	'dear'	*N*
deevaalayaḥa	'temple'	*M*	**sundaram**	'beautiful'	*N*
aalayaḥa	'house'	*M*	**aviniitaaḥa**	'indisciplined'	*M*
śakaṭaḥa	'cart'	*M*	**bahumuulyam**	'costly'	*M*
kadaliiphalam	'banana'	*N*	**pituḥu**	'father's'	*M*
ghaṭikaayantram	'watch'	*N*	**bhraatuḥu**	'brother's'	*M*

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saudhaḥa	'building'	*M*	**duhituḥu**	'daughter's'	*F*
baalakaaḥa	'boys'	*M*	**bhaginyaaḥa**	'sister's'	*F*
piiṭhaani	'furniture'	*N*			
maatuḥu	'mother's'	*F*			
mandiram	'temple'	*N*			
kaaryaagaaram	'workshop'	*N*			
janaaḥa	'people'	*M*			
upaadhyaayaḥa	'teacher'	*M*			

Teachers' Note

M_1 In place of nuutanam 'new' substitute

puraatanam 'old'	bahumuulyam 'costly'
sundaram 'beautiful'	priyam 'dear'

In place of vaahanam 'vehicle' substitute

gṛham 'house'	pustakam 'book'
vastram 'cloth'	ghaṭikaayantram 'watch'

M_2 In place of ghaṭikaayantram 'watch' substitute

bhavanam 'house'	śakaṭam 'cart'
kaaryaagaaram 'workshop'	vastram 'cloth'

In place of puraatanaḥa 'old', substitute

nuutanaḥa 'new'	uttamaḥa 'good one'

M_3 In place of maaṇavakaaḥa 'students' substitute

baalakaaḥa 'boys'	janaaḥa 'people'
upaadhyaayaaḥa 'teachers'	vaidyaaḥa 'doctors'
yuvaanaḥa 'youngsters'	

M_4 In place of bhoojanaśaalaa 'dining hall' substitute

paaṭhaśaalaa 'school'	paakaśaalaa 'kitchen'

C_2 In place of maatuḥu 'mother's' substitute

bhraatuḥu 'brother's'	pituḥu 'father's'
duhituḥu 'daughter's'	bhaginyaaḥa 'sister's'

C_3 In place of baalakaaḥa, 'boys' substitute

maaṇavakaaḥa 'students'	janaaḥa 'people'
vaṇijaḥa 'merchants'	

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Learners' Notes

Kaḥa viśeeṣaḥa, kaḥa vṛttaantaḥa or kaa vaartaa is the usual way of asking about current news when friends meet and talk about the news of current interest. kim api na, kaa api vaartaa na etc., are the answers when the other person has no special news to convey.

bhoo is a term of address equivalent to 'hello'.

tu is an emphatic particle to pin-point any particular thing.

e.g. idam tu puraatanam. 'This is (definitely) an old one.'

Grammar Notes :

idam	mama	nuutanam	vaahanam
this	my	new	vehicle

This is my new vehicle.

Note the agreement among the pronouns, adjectives and substantives (nouns).

idam	nuutanam	vaahanam
N. Sg.	N. Sg.	N. Sg.
taani	phalaani	pakvaani
those	fruits	ripe ones
N. Pl.	N. Pl.	N. Pl.

Pronouns

sg.	saḥa 'he'	saa 'she'	tat 'it'
pl.	tee 'they'	taaḥa 'they'	taani 'those'

Adjectives

Sg.	nuutanaḥa	'new one'	nuutanaa	nuutanam
Pl.	nuutanaaḥa	'new ones'	nuutanaaḥa	nuutanaani

Interrogatives

Sg.	kaḥa 'who'	kaa 'who'	kim 'what'
Pl.	kee	kaaḥa	kaani

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Nouns ending in -a M, -aa F and -am N.

Sg.	baalakaḥa 'boy'	baalaa 'girl'	phalam 'fruit'
Pl.	baalakaaḥa 'boys'	baalaaḥa 'girls'	phalaani 'fruits'

Also note

Sg.	ayam 'this person'	iyam	idam
Pl.	imee	imaaḥa	imaani

Note the possessive forms of pronouns and nouns :

Sg		Pl	
aham 'I'	mama 'my'	vayam 'we'	asmaakam 'our'
tvam 'you'	tava 'your'	yuuyam 'you'	yuṣmaakam 'your'
saḥa 'he'	tasya 'his'	tee 'they'	teeṣaam 'their'
saa 'she'	tasyaaḥa 'her'	taaḥa 'they'	taasaam 'their'
tat 'it'	tasya 'its'	taani 'they'	teeṣaam 'their'
bhavaan 'you'	bhavataḥa 'your' (honorific)		
bhavatii you F	bhavatyaaḥa 'your'		
baalaḥa 'boy'	baalasya 'boy's'	baalaaḥa 'boy's'	baalaanaam 'boy's'
baalaa 'girl'	baalaayaaḥa 'girl's'	baalaaḥa 'girls'	baalaanaam 'girls''
maataa 'mother'	maatuḥu 'mother's'		
pitaa 'father'	pituḥu 'father's'		
duhitaa 'daughter'	duhituḥu 'daughter's'		
bhaginii 'sister'	bhaginyaaḥa 'sister's'		

Supplement

Sound drills

s vs ś vs ṣ

maasaḥa 'month'	paaśaḥa 'rope'	maaṣaḥa 'blackgram'
haasaḥa 'smile'	kṛśaḥa 'lean'	ghooṣaḥa 'hamlet'
hamsaḥa 'swan'	amśaḥa 'portion'	śeeṣaḥa 'remnant'
daasaḥa 'servant'	aaśaa 'desire'	bhaaṣaa 'language'
kamsaḥa 'bracket	keeśaḥa 'hair'	viśeeṣaḥa 'special'
samaasaḥa 'compound'	śaśii 'moon'	rooṣaḥa 'anger'

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Cycle-5

Topical Focus : Description of persons.

Grammatical Focus : Derived adjectives.
Expansion of adjectives.
Singular and plural forms.

Interrogatives : kiidṛśaḥa M. kiidṛśii F. kiidṛśam N.

Ritual : parantu 'but' vaa 'or'

Model Sentences :

M_1	saḥa sukhii puruṣaḥa.	'He is a happy man.'
M_2	raadhaa guṇavatii baalaa.	'Radha is a good girl. (virtuous)'
M_3	keecana janaaḥa eeva svaarthinaḥa.	'Only some people are selfish.'
M_4	aam, tat gṛham adhikam viśaalam.	'Yes, that house is very large.'
M_5	saḥa puruṣaḥa sukhii vaa duḥkhii vaa ?	'Is that person happy or sad ?'

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M_6	raadhaa kiidṛśii baalaa ?	'How is Radha ?' (What kind of a girl is she ?)
M_7	kim atra sarvee janaaḥa svaarthinaḥa ?	'Are all people here selfish ?'
M_8	api tat gṛham viśaalam ?	'Is that house large one ?'

Conversations

C_1	A: saḥa puruṣaḥa kaḥa ?	'Who is that man ?'
	B: saḥa mama vayasyaḥa.	'He is my friend'.
	A: api ayam sukhii ?	'Is he happy ?'
	B: aam, saḥa sukhii puruṣaḥa, guṇii ca.	'Yes, he is a happy man, and also virtuous.'
C_2	A: kaa iyam baalaaa ?	'Who is this girl ?'
	B: iyam mama bhaginii.	'She is my sister.'
	A: kim asyaaḥa naamadheeyam ?	'What is her name ?'
	B: asyaaḥa naamadheeyam raadhaa.	'Her name is Radha.'
	A: kiidṛśii iyam baalaa ?	'How is she ?'
	B: iyam adhikaa guṇavatii.	'She is very good.' (virtuous)
C_3	A: kee imee puruṣaaḥa ?	'Who are these men ?'
	B: imee sarvee asmaakam graamasthaaḥa.	'All these are our villagers.'
	A: api tee sarvee guṇinaḥa ?	'Are they all good people ?'
	B: tee sarvee guṇinaḥa, parantu keecana janaaḥa svaarthinaha.	'They are all virtuous, but some are selfish.'
	A: sarvee janaaḥa na svaarthinaḥa kim ?	'Are not all people selfish ?'
	B: na sarvee janaaḥa svaarthinaḥa.	'Not all people are selfish.'

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C_4	A: tat kim ?	'What is that ?'
	B: tat sabhaagṛham.	'That is an assembly hall.'
	A: api tat viśaalam ?	'Is that large one ?'
	B: aam, tat adhikam viśaalam.	'Yes, that is very large.'
	A: api idam prasiddham sabhaagṛham ?	'Is this a famous assembly hall ?'
	B: aam, idam adhikam prasiddham.	'Yes, this is very famous.'

Vocabulary

sukhii	'happy'	*M*	**sukhinaḥa**	'happy'	*M*
duḥkhii	'sad'	*M*	**duḥkhinaḥa**	'sad'	*M*
guṇii	'virtuous'	*M*	**guṇinaḥa**	'virtuous'	*M*
guṇavaan	'virtuous' person	*M*	**puruṣaḥa**	'man'	*M*
			baalaa	'girl'	*F*
guṇavatii	'virtuous' person	*F*	**vayasya**	'friend'	*M*
			graamasthaḥa	'villager'	*M*
guṇavat	'virtuous'	*N*	**sabhaagṛham**	'assembly hall'	*N*
kiidṛśaḥa	'what kind of'	*M*	**sarvam**	'all'	*N*
			adhikam	'much'	*N*
kiidṛśii	'what kind of'	*F*	**viśaalaḥa**	'large'	*M*
			alpam	'little'	*N*
kiidṛśam	'what kind of'	*N*	**prasiddhaḥa**	'famous'	*M*
			kriiḍaaṅgaṇaḥa	'playground'	*M*
dayaaluḥu	'kind'	*M*			
daanii	'philanthropist'	*M*	**taṭaakam**	'lake'	*N*
			maargaḥa	'road'	*M*
udaaraḥa	'generous'	*M*	**tatra**	'there'	
vijayii	'victorious'	*M*			
kruuraḥa	'cruel'	*M*			
svaarthii	'selfish'	*M*			

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bhaagyavatii	'lucky'	*F*
dayaavatii	'kind'	*F*
atra	'here'	

Teacher's Note

M_1 In place of sukhii 'happy' substitute

duḥkhii 'sad' guṇii 'virtuous'
daanii 'philanthropist' dayaaluḥu 'kind'

In place of puruṣaḥa 'man' substitute

baalakaḥa 'boy' maaṇavakaḥa 'student'
upaadhyaayaḥa 'teacher' vaṇik 'merchant'

M_2 In place of guṇavatii 'virtuous' substitute

dayaavatii 'kind' bhaagyavatii 'lucky'

In place of baalaa 'girl' substitute

naarii 'woman' maataa 'mother'
bhaginii 'sister' naṭii 'actress'

M_3 In place of janaaḥa 'people' substitute

baalakaaḥa 'boys' karṣakaaḥa 'farmers'

In place of svaarthinaḥa 'selfish people' substitute

dayaalavaḥa 'kind' guṇavantaḥa 'virtuous'

M_4 In place of gṛham 'house' substitute

kriiḍaaṅgaṇam 'playground' taṭaakam 'lake'
nagaram 'town'

In place of viśaalam 'large' substitute

sundaram 'beautiful'

Learner's Notes

Note that the adjectives can also occur as nouns or nominal predicates.

sukhii puruṣaḥa 'happy man'

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sukhii 'happy man'

Also note that guṇii and guṇavaan are alternate forms derived by adding different derivative suffixes, but they mean the same thing.

Grammatical Notes

Adjectives derived from abstract nouns

sukha	happiness	sukhii	happy (person)	
svaartha	selfishness	svaarthii	selfish (person)	
daana	charity	daanii	philanthropist	
guṇa	quality, virtue	guṇii	virtuous person	
		guṇavaan	virtuous person	M
		guṇavatii	virtuous person	F
		guṇavat	virtuous person	N

Words ending in short *a* take *ii* in the sense of possession to form possessive adjectives. Alternatively they take *vaan* in masculine, *vatii* in feminine and *vat* in neuter.

Plural forms

sukhii	happy person	sukhinaḥa	M
		sukhyaḥa	F
guṇavaan	virtuous	guṇavantaḥa	M
guṇavatii	virtuous	guṇavatyaḥa	F

Expansion of adjectives

	M	F	N
Sg	adhikaḥa more	adhikaa more	adhikam more
Pl	adhikaaḥa	adhikaaḥa	adhikaani

Interrogatives 'what kind of'

	M	F	N
Sg	kiidṛśaḥa	kiidṛśaa	kiidṛśam
Pl	kiidṛśaaḥa	kiidṛśaaḥa	kiidṛśaani

kiidṛśaḥa baalakaḥa , kiidṛśaa baalaa , kiidṛśam phalam
kiidṛśaaḥa baalakaaḥa , kiidṛśaaḥa baalaaḥa , kiidṛśaani phalaani.

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Indefinite pronouns

	M	F	N
Sg	kaḥścana someone	kaacana	kiñcana
Pl	keecana	kaaścana	kaanicana
Also			
Sg	kaḥścit	kaacit	kiñcit
	keecit	kaaścit	kaanicit

cana and *cit* are affixed to the interrogatives to express indefiniteness.

Supplement

(1) Frame questions in Sanskrit to obtain the following answers:

(i) mama naamaḍheeyam goopaalaḥa iti.
(ii) na, aham na maaṇavakaḥa, aham vaṇik.
(iii) idam tasya pustakam.
(iv) iyam maalaa madiiyaa.
(v) idam mama adhyaapakasya pustakam.

(2) Translate into Sanskrit.

(i) He is a good boy.
(ii) This room is very big.
(iii) She is a virtuous woman.
(iv) Whose pen is this ?
(v) Is he a farmer ?

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Cycle-6

Topical Focus : Numerals and location of houses and spots of different magnitude.

Grammatical Focus : Cardinal and ordinal numerals.
Adjectives : Degrees of comparison.
Locative case suffix.

Interrogatives : kati how many.
kiyaan how much, how many M.
kiyatii F.
kiyat N.
katamaḥa who or which among several M.
katamaa. F
katamam. N
katham how ?

Ritual : oohoo 'oh'

Model Sentences :

M_1	asya prakooṣṭhasya vasnaḥa ruupyakaani śatam.	'Rent for this room is rupees hundred.'
M_2	asmin maargee tṛtiiyaḥa aapaṇaḥa viśaalaḥa.	'In this street the third shop is the big one.'
M_3	parantu idam phalam	'But this fruit is sweeter and

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	madhurataram, tat madhuratamam.	that fruit is the sweetest.'
M_4	asya prakooṣṭhasya vasnaḥa kiyaan ?	'How much is the rent for this room ?'
M_5	asmin maargee katamaḥa aapaṇaḥa viśaalaḥa ?	'Which shop is the big one in this street ?'
M_6	idam phalam madhuram, tat madhuram vaa ?	'Is this fruit sweet or that one ?'

Conversations

C_1	A: ayam prakooṣṭhaḥa tvadiiyaḥa kim?	'Is this room yours ?'
	B: aam, ayam prakooṣṭhaḥa madiiyaḥa.	'Yes, this room is mine.'
	A: asya pratimaasam vasnaḥa kiyaan ?	'What is the rent for this, per month ?'
	B: asya pratimaasam vasnaḥa ruupyakaaṇi śatam.	'Rent for this room is Rs. 100 per month.
	A: ahoo! ruupyakaaṇi śatam! adhikam na ?	'Oh, Rs. 100! Is it not too much ?'
	B: na, madiiyaḥa prakooṣṭhaḥa atyantam viśaalaḥa.	'No, my room is very big.'
C_2	A: asmin maargee katamam gṛham tvadiiyam ?	'Which one is your house in this street ?'
	B: asmin maargee pañcamam gṛham madiiyam.	'Fifth one is our house in this street.'
	A: tava gṛhasya samiipee phalaapaṇaḥa viśaalaḥa kim ?	'Is the fruitshop nearby your house big one ?
	B: aam, saḥa viśaalaḥa, tatra phalaani api uttamaani.	'Yes, that one is big and fruits are also good ones.'
C_3	A: bhoo vaṇik, eekasya aamra phalasya muulyam kiyat ?	'Hellow merchant, what is the price of mango ?'

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B: asya muulyam eekam ruupyakam.	'Price is one rupee for one.'
A: api idam madhuram ?	Is this sweet ?
B: idam madhurameeva, parantu tat madhurataram.	This one is sweet, but that one is sweeter.
A: katham tat bṛhat aamram?	'How is that big mango ?'
B: tat madhuratamam, muulyam tu ruupyakadvayam	'That is the sweetest, but cost is Rs. 2.'

Vocabulary

vasnaḥa	'rent'	*M*	**maargaḥa**	'street'	*M*
muulyam	'price'	*N*	**aapaṇaḥa**	'shop'	*M*
kiyaan	'how much'	*M*	**phalaapaṇaḥa**	'fruit shop'	*M*
kati	'how many'	*M*	**kṣiiram**	'milk'	*N*
			moodakam	'pudding'	*N*
katamaḥa	'who, or which among many'	*M*	**giitam**	'song'	*N*
			graamaḥa	'village'	*M*
			saudhaḥa	'building'	*M*
			aamraphalam	'mango'	*N*
katham	'how'		**bṛhat**	'big'	*N*
ruupyakam	'rupee'	*N*	**madhuram**	'sweet'	*N*
eekam	'one'		**madhurata-ram**	'sweeter'	
-dvayam	'two, pair'				
tṛtiiyaḥa	'third'		**madhurata-mam**	'sweetest'	
śatam	'hundred'				
maasaḥa	'month'	*M*	**samiipam**	'near'	
pratimaasam	'every month'		**atyantam**	'very much'	
prathamaḥa	'first'	*M*	**śatadvayam**	'two hundred'	
caturthaḥa	'fourth'	*M*			
pañcamaḥa	'fifth'	*M*	**pañcaaśat**	'fifty'	
dvitiiyaḥa	'second'	*M*			

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Teacher's Notes

M_1 In place of prakooṣṭasya 'rooms' substitute

gṛhasya 'houses' vaahanasya 'vehicles'

In place of śatam 'hundred' substitute

śatadvayam 'two hundred' pañcaaśat 'fifty'

M_2 In place of maargee 'in the street' substitute

nagaree 'in the town' graamee 'in the village'

In place of tṛtiiyaḥa 'third' substitute

prathamaḥa 'first' dvitiiyaḥa 'second'

caturthaḥa 'fourth' pañcamaḥa 'fifth'

In place of viśaalaḥa 'large' substitute

uttamaḥa 'good' sundaraḥa 'beautiful'

In place of aapaṇaḥa 'shop' substitute

saudhaḥa 'building'

M_3 In place of phalam 'fruit' substitute

giitam 'song' kṣiiram 'milk'

C_3 In place of aamraphalam 'mango' substitute

kadaliiphalam 'banana' draakṣaaphalam 'grapes'

Learner's Notes

oohoo is the expression used to indicate surprise.

kati 'how many' does not change according to the gender of the noun qualified whereas *kiyaan* and *katamaḥa* change according to the gender of the noun.

Note that numerals one to four agree with noun in gender and number. All ordinal numerals agree with noun in gender and number.

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Grammatical Notes

Numerals

Cardinals

	M	F	N
one	eekaḥa	eekaa	eekam
two	dvau	dvee	dvee
three	trayaḥa	tisraḥa	triiṇi
four	catvaaraḥa	catasraḥa	catvaari

From five onwards there is no distinction of gender.

pañca	'five'	ṣaṭ	'six'
sapta	'seven'	aṣṭa	'eight'
nava	'nine'	daśa	'ten'
śatam	'hundred'		

Ordinals

	M	F	N
first	prathamaḥa	prathamaa	prathamam
second	dvitiiyaḥa	dvitiiyaa	dvitiiyam
third	tṛtiiyaḥa	tṛtiiyaa	tṛtiiyam
fourth	caturthaḥa	caturthii	caturtham
fifth	pañcamaḥa	pañcamii	pañcamam
sixth	ṣaṣṭhaḥa	ṣaṣṭhii	ṣaṣṭham
seventh	saptamaḥa	saptamii	saptamam
eighth	aṣṭamaḥa	aṣṭamii	aṣṭamam
ninth	navamaḥa	navamii	navamam
tenth	daśamaḥa	daśamii	daśamam

Degrees of comparison

-tara and -tama are the comparative and superlative suffixes respectively.

madhura	sweet
madhuratara	sweeter
madhuratama	sweetest

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They have the following forms in different genders as follows

	M	F	N
	madhuraḥa	madhuraa	madhuram
comparative	madhurataraḥa	madhurataraa	madhurataram
superlative	madhurata-maḥa	madhuratamaa	madhurata-mam

Certain adjectives have irregular forms in comparative and superlative degrees.

Adjective	Comparative	Superlative
bahu 'much'	bhuuyas 'more'	bhuuyiṣṭha 'most'
guru 'heavy'	gariiyas 'heavier'	gariṣṭha 'heaviest'

They have the following forms in different genders.

Comparative degree:

M	F	N
bhuuyaan	bhuuyasii	bhuuyaḥa
gariiyaan	gariiyasii	gariiyaḥa

Locative case is *ee* for *-a* ending nouns.

maarga 'path' maargee 'in the path', 'on the path'

Locative case of certain pronouns

ayam	this, he	M	asmin	in this, in him
iyam	this, she	F	asyaam	
idam	this, it	N	asmin	
saḥa	he	M	tasmin	
saa	she	F	tasyaam	
tat	it	N	tasmin	
aham	I		mayi	
tvam	you		tvayi	
vayam	we		asmaasu	
yuuyam	you (pl.)		yuṣmaasu	

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Locative forms of interrogative pronouns

kaḥa 'who' M. kasmin
kaa 'who' F. kasyaam
kim 'what' N. kasmin.

Locative forms of *-aa* ending feminine nouns

maalaa 'necklace' F.sg. maalaayaam
maalaaḥa F.pl. maalaasu.

Supplement

(1) Frame questions to elicit the following answers.

(i) asya gṛhasya vasnaḥa śatam ruupyakaaṇi.
(ii) ayam saudhaḥa viśaalaḥa.
(iii) eekasya kadalii phalasya muulyam eekam ruupyakam.
(iv) idam mama gṛham.
(v) ayam maargaḥa viśaalaḥa.

(2) Fill up the blanks

(i) asmin maargee tava prakooṣṭhaḥa .....
(ii) draakṣaa phalasya muulyam .....
(iii) ayam maargaḥa .....
(iv) mama gṛhasya vasnaḥa ....
(v) kadalii phalam .....

(3) Answer the following questions

(i) api tava gṛham viśaalam ?
(ii) asmin maargee tvadiiyaḥa saudhaḥa katamaḥa ?
(iii) asya phalasya muulyam kiyat ?
(iv) api idam phalam madhuram ?

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Cycle-7

Topical Focus : Colour, cost and bargain.
Specification.
Weekdays.

Grammatical Focus : Adjectives of colour.
Expansion of adjectives.

Interrogative : Use of kiidṛśaḥa 'what kind of ' in different contexts.

Ritual : eetaavadeeva ? 'only so much ?'

Model Sentences :

M_1	asya kaarpaasakasya varṇaḥa loohitaḥa.	'Colour of this shirt is red.'
M_2	asya muulyam daśa ruupyakaaṇi.	'Cost of this is Rupees 10/-
M_3	asya kaarpaasakasya varṇaḥa kiidṛśaḥa ?	'What is the colour of this shirt ?'
M_4	asya muulyam kiyat ?	'What is the price of this ?'

Conversations

C_1	A: api saḥa tava nuutanaḥa kaarpaasakaḥa ?	'Is that your new shirt ?'

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	B: aam, ayam nuutanaḥa, api sundaraḥa ayam ?	'Yes, this is the new one. Is this nice ?'
	A: aam, saḥa loohitaḥa kaarpaasakaḥa atiiva sundaraḥa.	'Yes, that red shirt is very nice.'
	B: tava nuutanaḥa kaarpaasakaḥa kiidṛśaḥa ?	'How is your new shirt ?'
	A: mama kaarpaasakaḥa niilaḥa, sundaraḥa ca.	'My shirt is blue and it is nice.'
C_2	asya amśukasya muulyam kiyat ?	'What is the price of this saree ?
	B: tasya muulyam pañcavimśati ruupyakaaṇi.	'Price of that is Rs. 25/-'
	A: tasya vastrasya muulyam kiyat ?	'What is the price of that cloth ?'
	B: tasya aratneeḥe aṣṭaruupyakaaṇi.	'Its price is Rs. 8/- per metre (cubit).'
	A: idam atiiva adhikam.	'This is too much'.
	B: na, ayam tu atiiva uttamaḥa.	'No, this cloth is very good.'
	A: tasya vastrasya aratneeḥe muulyam kiyat ?	'What is the price of that cloth per cubit ?'
	B: tasya muulyam ṣaṭ ruupyakaaṇi eeva.	'Price of that is only Rs. 6/- per cubit.
	A: eetaavadeeva ?	'Is that all ?'
	B: aam, parantu saḥa na uttamaḥa.	'Yes, but that is not a good one.'
C_3	A: asya vṛntaakasya muulyam kiyat ?	'What is the price of this brinjal ?'
	B: asya vṛntaakasya muulyam kilooparimitam ruupyakadvayam.	'Price of this brinjal (egg plant) is Rs. 2/- per kilogramme.'
	A: idam tu atiiva adhikam	'This is too much.'
	B: parantu idam atiiva nuutanam śaakam.	'But this is a very fresh vegetable.'

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A: tasya vṛntaakasya muulyam kiyat ? 'What is the price of that egg plant ?'
B: tat atiiva alpamuulyam tasya keevalam ruupyakam eekam (kiloo parimitam) 'That is very cheap. Only a rupee. (per kilo)'

C_4 A: ayam kaḥa vaasaraḥa ? 'What day is today ?'
B: adya soomavaasaraḥa. 'Today is Monday.'
A: adya katamaa tithiḥi ? 'What is the date today ?'
B: adya tithiḥi dvitiiyaa. 'Today's date is second.'

Vocabulary

varṇaḥa	'colour'	*M*	**keevalam**	'only, mere'	
loohitaḥa	'red'	*M*			
niilaḥa	'blue'	*M*	**atiiva**	'very much'	
piitaḥa	'yellow'	*M*			
dhavaḷaḥa	'white'	*M*	**alpamuulyam**	'less price'	
kṛṣṇaḥa	'black'	*M*			
vastram	'cloth'	*N*	**eetaavat**	'this much'	
aṁśukam	'saree'	*N*			
kaarpaasakaḥa	'shirt'	*M*	**eetaavadeeva**	'only this much'	
aratniḥi	'cubit'	*M*	**śaakam**	'vegetable'	*N*
bṛhat	'big'				
vaasaraḥa	'week'	*M*	**vṛntaakam**	'egg plant'	*N*
soomavaasaraḥa	'Monday'				
			urvaarukam	'cucumber'	*N*
tithiḥi	'day', 'date'	*F*			
			kuuṣmaaṇḍakam	'pumpkin'	*N*
kañcukaḥa	'blouse'	*M*	**kiloopariimitam**	'per kilo'	*N*
utpiiṭhakaḥa	'stool'	*M*	**pañcavimśatiḥi**	'twenty five'	
			ruupyakadvayam	'two rupees'	

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dvaatrimśat	'thirty two'
triiṇi śataani	'three hundred'

Teacher's Notes

M_1 In place of kaarpaasakasya 'shirts' substitute

kañcukasya 'blouse's'	amśukasya 'saree's'
pustakasya 'book's'	vastrasya 'cloth's'

In place of loohitaḥa 'red' substitute

piitaḥa 'yellow'	niilaḥa 'blue'
dhavaḷaḥa 'white'	kṛṣṇaḥa 'black'

M_2 In place of daśa ruupyakaaṇi 'ten rupees' substitute

dvaatrimśat ruupyakaaṇi	'Rs. 32/-'
śata ruupyakaaṇi	'Rs. 100/-'
triiṇi śataani	'Rs. 300/-'

C_3 In place of nuutanam 'new, fresh' substitute

puraatanam 'old'	adhikamuulyam 'costly'
alpamuulyam 'cheap'	

In place of vṛntaakam 'egg plant' substitute

urvaarukam 'cucumber'	kuuṣmaaṇḍam 'pumpkin'
aamraphalam 'mango'	draakṣaaphalam 'grapes'

Bring colour chalks to demonstrate colours.

Learner's Notes

(1) *atiiva* is used to express that something is too much. In this cycle it is used while bargaining when the cost is more than expected.

(2) *eetaavadeeva* is an expression used to denote surprise (when the price is much less than what is anticipated).

(3) Practice the names of different colours with appropriate objects.

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(4) Go to the market and see different vegetables and fruits and learn their names.

Grammatical Notes

asya its	kaarpaasakasya shirt's	varṇaḥa colour	loohitaḥa red

Colour of this shirt is red.

Note the accord between *asya* and *kaarpaasakasya*. The demonstrative *ayam* functions as adjective and hence it agrees with the substantive in gender, number and case suffix.

asya its	muulyam price	daśaruupyakaaṇi ten rupees	eeva only

The price of this is just Rupees Ten.

Note that *eeva* occurs at the end of the sentence.

Note the possessive suffix *-sya* after masculine and neuter nouns ending in *a* e.g. graamasya 'of the village' nagarasya 'of the town' etc.

Supplement

(1) Fill in the blanks using the appropriate Sanskrit forms of the words given in the bracket.

(i) teeṣaam amśukaanaam varṇaḥa _____ (red)
(ii) tee kaarpaasakaaḥa _____ (yellow)
(iii) teeṣaam trayaaṇaam kaḥa _____ ? (colour)
(iv) tee daśa vaayasaaḥa _____ (black)
(v) teeṣaam trayaaṇaam gṛhaaṇaam _____ śata ruupyakaaṇi (rent).

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(2) Practice the names of the days of the week.

soomavaasaraḥa	Monday
maṅgaḷavaasaraḥa	Tuesday
budhavaasaraḥa	Wednesday
guruvaasaraḥa	Thursday
śukravaasaraḥa	Friday
śanivaasaraḥa	Saturday
bhaanuvaasaraḥa	Sunday

Practice their use by employing words like adya 'today', hyaḥa 'yesterday', śvaḥa 'tomorrow' and paraśvaḥa 'day after tomorrow' etc.,

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Cycle-8

Topical Focus : Relative merit and comparison.

Grammatical Focus :
Comparative and superlative degree forms of adjectives. Ablative case suffix.

Interrogatives : kasmaat than whom, than what M. N
kasyaaḥa than whom, than what F.

Ritual : baaḍham 'yes' 'o.k.' kintu 'but'

Model Sentences :

M_1	naaraṅgam aamraphalaat madhuratarам	'Orange is sweeter than mango.'
M_2	viśvee raṣiyaadeeśaḥa sarvéeṣu deeśeeṣu viśaalatamaḥa	'Russia is the biggest country in the world.'
M_3	beṅgaḷuurunagarii kaaśii-nagaryaaḥa puraatanii na.	'Bangalore city is not more ancient than Kashi.'
M_4	saḥa baalaḥa tasya soodaraat balavattaraḥa.	'That boy is stronger than his brother.'
M_5	naaraṅgam kasmaat phalaat madhuratarам ?	'Orange is sweeter than what fruit ?'

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M_6	viśvee katamaḥa deeśaḥa sarveeṣu deeśeeṣu viśaalatamaḥa?	'Which is the largest country in the world ?'
M_7	api beṅgaluurunagarii kaaśii nagaryaaḥa puraatanii ?	Is Bangalore city more ancient than Kashi ?'
M_8	saḥa baalaḥa kasmaat balavattaraḥa ?	'That boy is stronger than whom ?'

Conversations

C_1	A. kiidṛśam idam phalam ?	'What kind of a fruit is this?
	B. idam phalam aamram.	'This is mango.'
	A. api idam aamraphalam madhuram ?	'Is this mango sweet ?'
	B. aam, kintu atiiva madhuram na.	Yes, but it is not very sweet.'
	A. kim aamraphalaat madhurataram?	'Which fruit is sweeter than mango?'
	B. naaraṅgam aamraphalaat madhurataram.	'Orange is sweeter than mango.'
C_2	A. tava deeśaḥa katamaḥa ?	'Which is your Country ?'
	B. asmaakam deeśaḥa bhaarataḥa.	Our Country is India.'
	A. api bhaarata deeśaḥa viśaalaḥa ?	'Is India a large country ?'
	B. aam, kintu ciinaadeeśaḥa bhaarataat viśaalataraḥa.	'Yes, but China is larger than India.'
	A. api viśvee sarveeṣu deeśeeṣu raṣiyaadeeśaḥa viśaalatamaḥa, na ?	'Is not Russia the largest of all the countries in the world?'
	B. baaḍham, viśvee raṣiyaa, deeśaḥa sarveeṣu deeśeeṣu viśaalatamaḥa.	'Yes, Russia is the largest of all the countries in the world.

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C_3	A. api tava sahaadhyaayii beṅgaluurunagariiyaḥa ?	'Is your classmate a Bangalorean ?'
	B. na, saḥa kaaśiinagariiyaḥa.	'No, he is from Kashi.'
	A. api kaaśiinagarii viśaalaa ?	'Is Kashi a large city ?'
	B. na, kaaśiinagaryaaḥa beṅgaluurunagarii eeva viśaalataraa.	'No, Bangalore is larger than Kashi.'
	A. api kaaśiinagarii atiiva puraatanii ? na ?	'Isn't Kashi a very ancient city ?'
	B. baaḍham, beṅgaluuru-nagarii kaaśiinagaryaaḥa puraatanii na.	'Yes, Bangalore is not more ancient than Kashi.'
C_4	A. saḥa baalakaḥa kaḥa ?	'Who is that boy ?'
	B. saḥa baalaḥa goopaalasya sahoodaraḥa.	'That boy is Gopal's brother.'
	A. aam, goopalaḥa tava sahaadhyaayii na ?	'Isn't Gopal your class-mate?'
	B. aam, goopaalaḥa mama sahaadhyaayii. saḥa mat balavattaraḥä ca.	'Yes, he is my class-mate. He is stronger than me.'
	A. api saḥa baalaḥa goopaalaat balavattaraḥa ?	'Is that boy stronger than Gopal ?'
	B. aam, saḥa baalaḥa goopaalaat balavattaraḥa.	'Yes, that boy is stronger than Gopal.'

Vocabulary

sarvaḥa	'all'	*M*	**graamaḥa**	'village'	*M*
sarvaa	'all'	*F*	**nagarii**	'town'	*F*
sarvam	'all'	*N*	**janmasthaanam**	'birth place'	*N*
vṛddhaḥa	'old'	*M*	**balavattaraḥa**	'stronger'	*M*
vṛddhaa	'old'	*F*	**mitram**	'friend'	*N*
jyeeṣṭhaḥa	'elder'	*M*	**kriiḍaapaṭuḥu**	'player'	*M*
jyeeṣṭhaa	'elder'	*F*	**mallaḥa**	'wrestler'	*M*

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kaniiyaan	'youngest'	*M*	**api.... na**	'is it not?'	
kaniiyasii	'youngest'	*F*	**mat**	'than me'	
vṛddhatamaḥa	'oldest'	*M*	**aamlam**	'sour'	*N*
vṛddhatamaa	'oldest'	*F*	**kaṭuḥu**	'bitter'	*M*
bṛhattamaḥa	'biggest'	*M*	**kaluśitam**	'dirty'	*N*
laghiiyaḥa	'small'	*M*	**tiktaḥa**	'bitter'	*M*
viśaalataram	'larger'	*N*			
sahaadhyaayii	'class-mate'	*M*			
sahoodaraḥa	'brother'	*M*			
soodaraḥa	'brother'	*M*			

Teacher's Notes

M_1 In place of naaraṅgam 'orange' substitute
kadaliiphalam 'banana' draakṣaaphalam 'grapes'.
In place of madhurataram 'sweeter' substitute
aamlataram 'sourer' tiktataram 'bitter'

M_2 In place of raṣiyaadeeśaḥa 'Russia' substitute the names of other countries.
In place of viśaalatamaḥa 'the largest' substitute
bṛhattamaḥa 'the biggest'
sundaratamaḥa 'the most beautiful'.

M_3 In place of puraatanii 'ancient' substitute
nuutanaa 'modern'

M_4 In place of baalaḥa 'boy' substitute
maaṇavakaḥa 'student' puruṣaḥa 'man'
mallaḥa 'wrestler' kriiḍaapaṭuḥu 'player'
In place of sahoodaraat 'than his brother' substitute
jyeeṣṭhaat 'than elder brother'
vayasyaat 'than friend'
mitraat 'than friend'

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C_2 In place of deeśaḥa 'country' substitute

graamaḥa 'village'	prakooṣṭaḥa 'room'
kaarpaasakaḥa 'shirt'	janmasthaanam 'birth place.'

Learner's Notes

1. *baaḍham* and *aam* are synonyms meaning yes, o.k. etc and both are profusely used in conversations.
2. Note that there are no separate words like more and most as in English to denote comparative and superlative forms. Only suffixes are added like English -er and -est.
3. Note that the word order is different in English and Sanskrit in such comparative and superlative constructions.

Grammatical Notes :

naarańgam orange	aamraphalaat mango than	madhurataram sweeter

Orange is sweeter than mango.

To express degree of comparison -aat 'than' (ablative suffix) is added to the noun that is compared whereas in English the word 'than' precedes the noun that is compared. Also note the change in word order.

viśvee world-in	raṣiyaadeeśaḥa Russia	sarveeṣu all-in	deeśeeṣu countries among	viśaalatamaḥa largest

Russia is the largest of all the countries in the world.

In Superlative construction, -tama is added to the adjective which is preceded by the expression 'among all' whereas in English the expression 'of all....' follows the adjective.

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Ablative case suffix is -aat for masculine and neuter nouns ending in -a.

Ablative case forms of certain pronouns.

aham	'I'	mat	vayam	'we'	asmat
tvam	'you'	tvat	yuuyam	'you'	yuṣmat
saḥa	'he'	tasmaat	tee	'they'	teebhyaḥa
saa	'she'	tasyaaḥa	taaḥa	'they' F	taabhyaḥa
tat	'it'	tasmaat	taani	'they' N	teebhyaḥa
ayam	'this' M	asmaat			
iyam	'this' F	asyaaḥa			
idam	'this' N	asmaat			
kaḥa	'who' M	kasmaat			
kaa	'who' F	kasyaaḥa			
kim	'what' N	kasmaat			

sarvee 'all' M. Pl. sarveebhyaḥa
sarvaaḥa 'all' F. Pl. sarvaabhyaḥa
sarvaaṇi 'all' N. Pl. sarveebhyaḥa

Ablative case forms of certain nouns.
baalakaḥa 'boy' M. Sg. baalakaat
baalakaaḥa 'boys' M. Pl. baalakeebhyaḥa
phalam 'fruit' N. Sg. phalaat
phalaani 'fruits' N. Pl. phaleebhyaḥa
maalaa 'necklace' F. Sg. maalaayaaḥa
maalaaḥa 'necklaces' F. Pl. maalaabhyaḥa

Locative plural forms
deeśaaḥa 'countries' M. Pl. deeśeeṣu
baalaaḥa 'girls' F. Pl. baalaasu

Supplement

1. Translate the following into Sanskrit.
   (a) Bangalore city is bigger than Mysore
   (b) Calcutta city is the biggest in India.
   (c) Sarala is stronger than Yashoda.

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(d) Suresh is the most intelligent student in this class.
(e) My watch is costlier than your watch.
(f) Which is the biggest city in the world ?
(g) I am elder to you.
(h) Who is the youngest girl in your house ?
(i) My youngest brother is elder to your brother.
(j) Your pen is not better than my pen.

2. Practice the following numerals :

eekaadaśaḥa	eleven
dvaadaśaḥa	twelve
trayoodaśaḥa	thirteen
caturdaśaḥa	fourteen
pañcadaśaḥa	fifteen
ṣoḍaśaḥa	sixteen
saptadaśaḥa	seventeen
aṣṭaadaśaḥa	eighteen
eekoonavimśati	ninteen
vimśatiḥi	twenty

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Cycle-9

Topical Focus : Profession, kinship terms etc.

Grammatical Focus : Dual number.
Abstract nouns.

Interrogatives : kasya 'whose ?'

Ritual : śrii, śriimaan 'Mr'
śriimatii 'Mrs'
kumaarii 'Miss'

Model Sentences :

M_1	asmaakam vaidyaḥa atiiva samarthaḥa, tasya kauśalam prasiddham.	'Our doctor is very efficient. His skill is quite famous.'
M_2	tasya catvaari apatyaani.	'He has four children.'
M_3	imau dvau mama chaatrau.	'These two are my students.'
M_4	api tava vaidyaḥa samarthaḥa ?	'Is your doctor efficient ?'
M_5	tasya kati apatyaani ?	'How many children has he ?'
M_6	imau kasya chaatrau ?	'Whose students are these two ?'

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Conversations

C_1	A: tava vaidyaḥa kaḥa ?	'Who is your doctor ?'
	B: asmaakaṁ vaidyaḥa śrii rameeśaḥa.	'Our doctor is Mr. Ramesh.'
	A: api saḥa samarthaḥa ?	'Is he efficient ?'
	B: oohoo, tasya kauśalam prasiddham.	'Oh yes, his skill is very famous.'
	A: api saḥa udaaraḥa ?	'Is he generous ?'
	B: tasya audaaryam api khyaatam.	'His generosity is also well-known.'
C_2	A: tava apatyaani kati ?	'How many children have you ?'
	B: mama apatyaani triiṇi.	'I have three children.'
	A: api taani puruṣaaḥa striyaḥa vaa ?	'Are they male or female ?'
	B: trayaḥa api śiśavaḥa striyaḥa.	'All the three are females.'
C_3	A: saḥa kaḥa ?	'Who is he ?'
	B: saḥa mama chaatraḥa.	'He is my student.'
	A: ayam ?	'And he ?'
	B: imau dvau api mama chaatrau.	'Both these two are my students.'
	A: tee baalee kee ?	'Who are those two girls ?'
	B: tee baalee mama sahaśikṣakasya chaatree.	'Those two girls are my colleague's students.'
C_4	A: api saḥa tava śikṣakaḥa ?	'Is he your teacher ?'
	B: baaḍham, saḥa asmaakam aaṅglabhaaṣaa praadhyaapakaḥa.	'Yes, he is our English lecturer.'
	A: api saḥa samarthaḥa ?	'Is he efficient ?'
	B: saḥa atiiva khyaataḥa, mahatii tasya khyaatiḥi.	'He is very efficient. He is very famous.'
	A: api sarvee tava śikṣakaaḥa samarthaaḥa ?	'Are all your teachers efficient ?'

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B: teeṣu bhuuyaamsaḥa samarthaaḥa, kintu keecana na samarthaaḥa. 'Most among them are efficient, but a few are not efficient.'

Vocabulary

kauśalam	'efficiency, skill'	*N*	**imau**	'these two'	*M*
audaaryam	'generosity'	*N*	**dvau**	'two'	
vinayam	'modesty'	*N*	**apatyam**	'child'	*N*
khyaatiḥi	'fame'	*F*	**apatyaani**	'children'	*N*
daaridryam	'poverty'	*N*	**puruṣaaḥa**	'males'	*M*
prasiddham	'famous'	*N*	**striyaḥa**	'females;	*F*
khyaatam	'well-known'	*N*	**sahaśikṣakaḥa**	'colleague'	
mahatii	'great'	*F*	**aaṅglabhaaṣaa**	'English'	
bhuuyaamsaḥa	'most of them'	*M*	**praadhyaapakaḥa**	'lecturer'	
samarthaḥa	'efficient'	*M*	**patrakaaraḥa**	'journalist'	
gaayakaḥa	'musician'	*M*	**śiśavaḥa**	'children'	
abhiyantaa	'engineer'	*M*			
dayaaluḥu	'kind'	*M*			
guṇii	'good natured'	*M*			

Teacher's Notes

M_1 In place of asmaakam 'our' substitute

yuṣmaakam 'your' — teeṣaam 'their'
tasyaaḥa 'her' — taasaam 'their' F.

In place of vaidyaḥa 'doctor' substitute

abhiyantaa 'engineer' — patrakartaa 'journalist'
karṣakaḥa 'farmer' — gaayakaḥa 'musician'

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In place of kauśalam 'skill' substitute

audaaryam 'generosity' vinayam 'modesty'

M_2 In place of catvaari 'four' substitute

triiṇi 'three' pañca 'five'
sapta 'seven' ṣaṭ 'six'

M_3 In place of chaatrau 'two students' substitute

baalau 'two boys' jyeeṣṭau 'two elder brothers'
kaniṣṭau 'two younger brothers'

C_1 In place of udaaraḥa 'generous' substitute

samarthaḥa 'efficient' dayaaluḥu 'kind'
guṇii 'good natured'

Learner's Notes

Nouns and pronouns in Sanskrit are declined in three numbers — eekavacana 'singular', dvivaçana 'dual' and bahuvacana 'plural'. Dual refers to two persons or things.

Sg.	Du	Pl.
baalaḥa' boy'	baalau 'two boys'	baalaaḥa 'many boys'
baalaa 'girl'	baalee 'two girls'	baalaaḥa 'many girls'
pustakam 'a book'	pustakee 'two books'	pustakaani 'many books'
aham 'I'	aavaam 'we two'	vayam 'we all'
saḥa 'he'	tau 'they two'	tee 'they all'

In normal conversation *dvayam* 'two', 'pair' is also used after the nouns to indicate two persons or things.

dvayam means a pair. Hence it is used in singular.

imee dvee phalee madiiyee
'These two fruits are mine.'

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idam phaladvayam madiiyam
'This pair of fruits is mine.'

Grammatical Notes

tasya his	catvaari four	apatyaani children

Note that in such sentences possessive case is used.

He has four children

saḥa He	udaaraḥa generous	vaidyaḥa doctor

He is a generous doctor

tasya his	audaaryam generosity	prasiddham famous

Abstract nouns and adjectival forms derived from the same root.

udaaraḥa	'generous'	audaaryam	'generosity'
khyaataḥa	'famous'	khyaatiḥi	'fame'
viniitaḥa	'modest'	vinayam	'modesty'
kuśalii	'expert'	kauśalyam	'skill'
guṇii	'virtuous'	guṇaḥa	'virtue'
bubhukṣuḥu	'hungry'	bubhukṣaa	'hunger'
daridraḥa	'poor'	daaridryam	'poverty'
aasaktaḥa	'involved'	aasaktiḥi	'interest'

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imau these (Dual)	mama my	chaatrau students (Dual)

These two are my students

imau is the dual form of *ayam*, *chaatrau* is the dual form of *chaatraḥa*.

Supplement

(1) Rewrite the sentences using dual forms.

(i) saḥa daridraḥa puruṣaḥa.
(ii) ayam samarthaḥa gaayakaḥa.
(iii) aham maaṇavakaḥa.
(iv) tat kasya pustakam ?
(v) saa kiidṛśii baalaa ?

(2) Note the following dual forms and use them in small sentences of your own.

Sg.	Du
kaḥa 'who' M	kau
kaa 'who' F	kee
kim 'what' N	kee
saa 'she' F	tee
tat 'it' N	tee
tvam 'you'	yuvaam
ayam 'this, he' M	imau
iyam 'this, she' F	imee
idam 'this' N	imee
strii 'woman' F	striyau
nadii 'river' F	nadyau

(3) Practice the following numerals

daśa 'ten'	ṣaṣṭiḥi 'sixty'
vimśatiḥi 'twenty'	saptatiḥi 'seventy'

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trimśat 'thirty'
catvaarimśat 'ʃorty'
pañcaaśat 'fifty'
aśiitiḥi 'eighty'
navatiḥi 'ninty'
śatam 'hundred'

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Cycle-10

Topical Focus : Location and direction.

Grammatical Focus : Verb root as 'to be' in present tense (third person).
Locational postpositions.
Directionals.

Interrogative : kutra 'where ?'

Ritual : kṣamaswa 'please excuse me'
hee 'oh' a term of address.

Model Sentences :

M_1	mama gṛham preeṣaṇaalayasya puratạha asti.	'My house is in front of the Post Office.'
M_2	asmaakam pustakaani prapiiṭhakasya upari santi.	'Our books are on the table.'
M_3	aaraba samudraḥa bhaaratasya paścimee bhaagee asti.	'Arabian sea is to the west of India.'
M_4	tava gṛham kutra asti ?	'Where is your house ?'
M_5	yuṣmaakam pustakaani kutra santi ?	'Where are your books ?'

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M_6	kaḥa samudraḥa bhaaratasya paścimee bhaagee asti ?	'Which sea is to the west of India ?'

Conversations

C_1	A: kṣamaswa, tava gṛham kutra asti.?	'Excuse me, where is your house ?'
	B: mama gṛham preeṣaṇaa-layasya purataḥa asti.	'My house is in front of the Post Office.'
	A: preeṣaṇaalayaḥa kutra asti ?	'Where is the Post Office ?'
	B: saḥa vipaṇeeḥe paścaat asti.	'It is behind the market.'
	A: api tava gṛham purabhavanasya samiipee asti?	'Is your house near the Town Hall ?'
	B: aam, tat purabhavanasya dakṣiṇee bhaagee asti.	'Yes, that is to the right of the Town Hall.'
C_2	A: hee raama, asmaakam pustakaani kutra santi ?	'Hellow Rama, where are our books ?'
	B: taani mama prapiiṭhakasya upari santi.	'They are on my table.'
	A: prapiiṭhakasya upari pustakaani na santi, keevalam suloocanam asti.	'Books are not on the table. Only spectacles are there.'
C_3	A: bhaaratasya uttaree bhaagee kaḥa deeśaḥa asti ?	'What country is to the north of India ?'
	B: neepaaladeeśaḥa bhaaratasya uttaree bhaagee asti.	'Nepal is to the north of India.'
	A: bhaaratasya dakṣiṇee bhaagee kaḥa deeśaḥa asti ?	'Which country is to the south of India ?'
	B: bhaaratasya dakṣiṇee bhaagee śrii laṅkaa asti.	'Ceylone is to the south of India

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A: bhaaratasya paścimee bhaagee kaḥa samudraḥa asti ? 'Which is the sea to the west of India ?'

B: bhaaratasya paścimee bhaagee aaraba samudraḥa asti. 'Arabian sea is to the west of India.'

Vocabulary

upari	'above'	**puurva**	'east'
adhaḥa	'below'	**dakṣiṇa**	'south'
antaḥa	'inside'	**paścima**	'west'
bahiḥi	'outside'	**uttara**	'north'
purataḥa	'in front of'	**dakṣiṇee bhaagee**	'southern side' 'to the south of'
paścaat	'behind'		
prapiiṭhakam	'table'		
preeṣaṇaa-layaḥa	'post office'	**keevalam**	'only, mere'
suloocanam	'spectacles'		

Teacher's Notes

M_1 In place of gṛham 'house' substitute

prakooṣṭhaḥa 'room' kaaryaalayaḥa 'office'
upahaaragṛham 'hotel'

In place of purataḥa 'in front of' substitute

paścaat 'behind' paścimeebhaagee 'in the west'

M_2 In place of pustakaani 'books' substitute

ghaṭikaayantraaṇi 'watches' phalaani 'fruits'
vastraaṇi 'clothes' suloocanaani 'spectacles'

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In place of upari 'above' substitute

adhaḥa 'below' paarśvee 'by the side of'
antaḥa 'inside'

M_3 In place of bhaarataḥa 'India' substitute the names of other countries of the world and accordingly change the names of the seas and countries.

In place of paścima 'west' substitute the names of other directions and accordingly change the names of the seas.

Keep certain objects like book, pen, chair, table etc., in front of the students or behind them and practice question – answer drill asking 'where is the book ?' etc.

Draw the picture of a table with certain objects on it, certain objects below it and certain objects by the side of it and practice question-answer drill on those pictures.

Learner's Notes

hee is an expression to divert the attention of an individual from a distance. This precedes the noun in vocative case.

hee raama ! oh Rama !
hee baalaka ! oh boy !
hee baalee ! oh girl !

kṣamasva means 'please excuse me.'

Grammatical Notes

tat that	mama my	purataḥa front	asti is

That is in front of me.

Present tense forms of root *as* 'to be' in third person.

asti 'is' Sg. santi 'are' Pl.

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There is also a dual form staḥa 'are' Du.

Note that there is no gender distinction in verbal form.

asti 'he is', 'she is' 'it is'

pustakaani books	prapiiṭhakasya table's	upari on	santi are

Books are on the table.

Postpositions and directionals are preceded by the nouns in possessive case form, like 'my front', 'table's front' etc. instead of the English forms like 'in front of me' 'in front of the table' etc. In English the directionals precede the nouns whereas in Sanskrit they follow the noun.

tava your	gṛham house	kutra where	asti is

Where is your house ?

Supplement

(1) Construct as many affirmative and interrogative sentences as possible choosing one word from each column.

asmin	maargee	tava	preeṣaṇaala-yaḥa	asti
tasmin	nagaree	mama	vaahanaṃ	santi
kasmin	bhaagee	asmaa-kam	paaṭhaśaalaa	
uttaree	prakooṣ-ṭhee	yuṣmaa-kam	leekhanii	
	gṛhee	tasya	pustakaani	
		tasyaaḥa	ghaṭikaayan-traaṇi	
			phalaani	

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(2) Give a description of the location of your house.

(3) Ask your classmates about the location of their house, office, school etc.

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Cycle-11

Topical Focus : Position, residence, enquiry etc.

Grammatical Focus : Present tense forms of verb root *as* 'to be' in first, second and third persons.
Negative forms of verbs.
Instrumental case suffix.

Ritual : tarhi 'if so'
adhunaa api 'even now'

Model Sentences :

M_1	moohanaḥa adya calaccitra mandiree asti.	'Mohan is in the theatre now.'
M_2	aham adya aśooka vasatigṛhee asmi.	'Now I am at Ashoka Lodge.'
M_3	vayam adya sacivaalayee na smaḥa.	'We are not in the secretariat now.'
M_4	tee sarvee svakuṭumbaiḥi saha santi.	'All of them are living with their families.'
M_5	moohanaḥa adya kutra asti ?	'Where is Mohan now ?'
M_6	tvam adya kutra asi ?	'Where are you now ?'
M_7	api yuuyam adya sacivaalayee stha ?	'Are you in the secretariat now ?
M_8	api tee sarvee eekatra eeva santi ?	'Are they all living together ?'

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Conversations

C_1	A: hee goopaala, api tava soodaraḥa gṛhee asti?	'O Gopal, is your brother at home ?'
	B: na, saḥa gṛhee na asti.	'No, he is not at home.'
	A: tarhi saḥa kutra asti ?	'Then where is he ?'
	B: saḥa adya calaccitra mandiree asti.	'He is now at the cinema theatre.'
C_2	A: api kuśalii tvam ?	'Are you fine ?'
	B: aam, aham kuśalii.	'Yes, I am O.K.'
	A: adya tvam kutra asi ?	'Where are you now ?'
	B: adya aham aśooka vasatigṛhee asmi.	'I am now at Ashoka Lodge.'
	A: api tava prakooṣṭhee vaataniyantrakaḥa asti ?	'Is there air-conditioner in your room ?'
	B: baaḍham, saḥa vaata niyantritaḥa, viśaalaḥa ca.	'Yes, it is air-conditioned and big.'
C_3	A: vayasya, imeee sarvee kee ?	'Friend, who are all these people ?'
	B: imee mama sahakarmiṇaḥa.	'These are my colleagues.'
	A: api yuuyam sarvee sacivaalayee stha ?	'Are all of you in Secretariat ?'
	B: na, sarvee na, asmaasu trayaḥa sacivaalayee, catvaaraḥa jiivana rakṣaa samsthaayaam smaḥa	'No, not all of us. Amongst us three are in the Secretariat and four at the Life Insurance Corporation.'
C_4	A: tava uttara bhaaratiiyaaḥa sahakarmiṇaḥa adya kutra santi ?	'Where are your North Indian colleagues ?'
	B: tee adya vaaraaṇasyaam santi.	'They are now in Benaras.'
	A: api tee sarvee adhunaapi eekatra eeva santi ?	'Are they all at the same place even now ?'
	B: na, tee adya vivaahitaaḥa	'No, now they are all

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ataḥa tee sarvee bhinneeṣu gṛheeṣu svakuṭumbaiḥi saha santi. — married, therefore they are all in separate houses with their families.'

Vocabulary

adya	'now, today'		**vasatigṛham**	'lodge'	*N*
adhunaa	'now;		**sacivaalayaḥa**	'secretariat'	*M*
tarhi	'then, if so'		**jiiva rakṣaa samsthaa**	'Life Insurance Corporation'	*F*
saha	'with'				
ataḥa	'therefore'		**vaata niyantrakaḥa**	'air-conditioner'	*M*
adhunaapi	'even now'		**vaata niyantritaḥa**	'air-conditioned'	*M*
vivaahitaḥa	'married'	*M*	**uttara bhaaratiiyaḥa**	'North-Indian'	*M*
kuṭumbaḥa	'family'	*M*	**vaaraaṇasii**	'Benaras'	*F*
sva-	'one's own'		**kriiḍaaṅgaṇam**	'playground'	*N*
sahakarmiṇaḥa	'colleagues'	*M*			
eekatra	'at one place'				
paryaveekṣakaḥa	'superintendent'	*M*			
pariikṣakaḥa	'examiner'	*M*			
adhikaariṇaḥa	'officers'	*M*			

Teacher's Notes

M_1 In place of moohanaḥa 'Mohan' substitute the names of other boys and girls and also pronouns.

In place of calaccitra mandiree 'in the theatre' substitute

vasati gṛhee 'in the lodge' gṛhee 'in the house'

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kaaryaalayee 'in the office' tatra 'there'
mandiree 'in the temple' śaalaayaam 'in the school'

M_2 In place of aśooka vasatigṛhee 'in Ashoka Lodge' substitute

upahaaragṛhee 'in the restaurant.'
granthaalayee 'in the library.'
sacivaalayee 'in the secretariat.'

M_3 In place of vayam 'we' substitute other pronouns and accordingly change the verb forms.

M_4 In place of svakuṭumbaiḥi saha 'with their families' substitute

mitraiḥi saha	'with friends'
soodaraiḥi saha	'with brothers'
maaṇavakaiḥi saha	'with students'
upaadhyaayaiḥi saha	'with teachers'
putraiḥi saha	'with sons'

C_4 In place of sahakarmiṇaḥa 'colleagues' substitute

adhikaariṇaḥa 'officers' pariikṣakaaḥa 'examiners'
paryaveekṣakaaḥa 'superintendents'

Learner's Notes

(1) tarhi 'if so' is a linking particle between two clauses or sentences. When a statement is not acceptable or while suggesting alternative this expression is used.

(2) Note the difference between *adya* and *adhunaa*. Of these, *adhunaa* means 'now' and *adya* means 'now' as well as 'today' *adhunaa api* means 'even now, still'.

Grammatical Notes

Note the forms of root *as* 'to be' in present tense in all persons and numbers.'

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	Sg	Du	Pl
III person	asti he/she/it is	staḥa those two are	santi they are
II person	asi you(sg) are	sthaḥa you two are	stha you all are
I person	asmi I am	svaḥa we two are	smaḥa we are

Corresponding negative forms are obtained by adding *na* before the verbal form.

tee they	sarvee all	svakuṭumbaiḥi own families	saha with	santi are

All of them are living with their families.

Post position saha 'with' governs instrumental case. Kuṭumbaiḥi saha 'with families'.

kuṭumbeena (sg) kuṭumbaiḥi (pl)

This is the special use of instrumental case.

Supplement

(1) Fill up the blanks

(i) _____ adya Udupi nagaree asti.
(ii) yuuyam adhunaa _____ stha ?
(iii) baalakaaḥa adya paaṭhaśaalaayaam _____
(iv) saa baalaa kutra _____ ?
(v) adhunaa mama sahakarmiṇaḥa kaaryaalayee na _____

(2) Change the following into interrogative sentences.

(i) tee adya gṛhee na santi.
(ii) vayam catvaaraḥa abhiyantaaraḥa smaḥa.
(iii) pustakam prapiiṭhakasya upari asti.

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(iv) baalakaaḥa kriiḍaaṅgaṇee santi.
(v) mama sahoodaraaḥa vaaraaṇasyaam santi.

(3) Expansion drill

asti.
prapiiṭhakasya upari asti.
pustakam prapiiṭhakasya upari asti.
mama pustakam prapiiṭhakasya upari asti.

On the model given above expand the sentences with the following verbs.

asmi.
stha.
santi.

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Cycle-12

Topical Focus : Past actions and location.

Grammatical Focus : Past tense forms of the verb root *as* 'to be'

Ritual : śiighram aagaccha 'come soon'
vilambitaḥa 'it is getting late'
atha kim 'of course'

Model Sentences :

M_1	hyaḥa aham gṛhee aasam	'Yesterday I was at home.'
M_2	khanitram udyaanasya madhyee aasiit.	'Spade was in the middle of the garden.'
M_3	hyaḥa tvam kutra aasiiḥi ?	'Where were you yesterday ?
M_4	hyaḥa khanitram kutra aasiit ?	'Where was the spade yesterday ?'

Conversations

C_1	A: api hyaḥa tvam gṛhee aasiiḥi ?	'Were you at home yesterday ?'
	B: na, hyaḥa aham gṛhee na aasam	'No, I was not at home yesterday.'
	A: tarhi tvam kutra aasiiḥi ?	'Then where were you yesterday ?'

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	B: aham asmin kṣeetree eeva aasam.	'I was in this field only.'
	A: api tvam atra aasaayam aasiiḥi ?	'Were you here till the evening ?
	B: aam aham aasaayam aasam.	'Yes, I was here till the evening'.
	A: adya śiighram aagaccha. vilambitaḥa .	'Please come soon today, it is getting late.'
C_2	A: hyaḥa asmaakam khanitram kutra aasiit ?	'Where was our spade yesterday ?'
	B: tat kṛṣyee aasiit.	'It was in the field.'
	A: tat kṛṣyee kutra aasiit ?	'Where was it in the field.'
	B: tat kṛṣyasya madhyee bhaagee aasiit.	'It was in the middle of the field.'
	A: tatra na aasiit .	'It was not there.'
	B: atha kim, tat kuupasya kulyaayaaḥa ca madhyee aasiit .	'Then what, it was there in between the well and the canal.'

Vocabulary

hyaḥa	'yesterday'		**saayam**	'evening'	
pareedyuḥu	'day before yesterday'		**aasaayam**	'till evening'	
gata varṣee	'last year'		**madhyee**	'in the middle'	
kṛṣyam	'field'	*N*	**anyaḥa**	'other'	
kṣeetram	'field'	*N*	**gatamaasaḥa**	'last month'	*M*
kuupaḥa	'well'	*M*	**mṛgaalayaḥa**	'zoo'	*M*
kulyaa	'canal'	*F*	**gata varṣaḥa**	'last year'	*M*
chaatraalayaḥa	'students hostel'		**vanam**	'forest'	*N*
khanitram	'spade'	*N*	**udyaanam**	'garden'	*N*
lavitram	'cutter'	*N*	**taṭaakaḥa**	'lake'	*M*
kuṭhaaraḥa	'axe'	*M*			

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Teacher's Notes

M_1 In place of gṛhee 'in the house' substitute
kaaryaalayee 'in the office' graamee 'in the village'
In place of hyaḥa 'yesterday' substitute
pareedyuḥu 'day before yesterday'
gata varṣee 'last year'

M_2 In place of khanitram 'spade' substitute
lavitram 'cutter' kuṭhaaraḥa 'axe'
In place of udyaanasya 'garden's' substitute
vanasya 'forest's' tataakasya 'lake's'

Learner's Notes

(1) Note that *madhyee* is used in the sense of 'in the middle' as well as 'in between' in Sanskrit. e.g.

kuupaḥa aaraamasya madhyee asti
'The well is in the middle of the garden.'

kuupaḥa kulyaayooḥo madhyee asti.
'The well is in between the two canals.'

(2) *atha kim* is used to emphasize a statement or fact. It approximately means 'of course', 'certainly' 'what then' etc.

Grammatical Notes

Past tense forms of root *as* 'to be':

	Sg.	Du	Pl
III person	aasiit	aastaam	aasan
	He/she/it was	they(two) were	they(all) were
II person	aasiiḥi	aastam	aasta
	you were	you two were	you all were
I person	aasam	aasva	aasma
	I was	we two were	we all were

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Sanskrit verbs are conjugated in six tenses and four moods, called ten 'lakaaras', of which three are past tenses. Only one past tense, (past imperfect) is used in this book.

aa is a preposition meaning 'upto'
aasaayam 'up to or until evening'

Supplement

(1) Response drill
Answer the following questions

(i) tvam gatavarṣee kutra aasiiḥi ?
Where were you last year ?

(ii) chaatraalayee tava prakoosthee anyee kee aasan ?
Who else were there in the hostel with you ?

(iii) idam pustakam hyaḥa kutra aasiit ?
Where was this book yesterday ?

(iv) mṛgaalayeee kati bhalluukaaḥa aasan ?
How many bears were there in the zoo ?

(v) api tava gṛhee gata varṣee vaahanam na aasiit ?
Wasn't there a vehicle in your house last year ?

(2) Expansion drill

aasiit.
pustakam aasiit.
mama pustakam aasiit.
prapiiṭhakasya upari mama pustakam aasiit
nuutana prapiiṭhakasya upari mama pustakam aasiit.
raatrau nuutana prapiiṭhakasya upari mama pustakam aasiit.

On the model given above expand the following:

aasam
aasma
aasan

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Cycle-13

Topical Focus : Season, weather etc.,

Grammatical Focus : Qualitative adjectives
Particles denoting equality and similarity

Ritual : uta 'or'
taavat 'so much'

Model Sentences :

M_1	idam kṣiiram atiiva uṣṇam (asti).	'This milk is very hot.'
M_2	beṅgaluuru nagaram atiiva śiitalam (asti).	'Bangalore city is very cold.'
M_3	idam vaahanam tava vaahaneena sadṛśam (asti).	'This car is like that of yours.'
M_4	api idam kṣiiram uṣṇam (asti) ?	'Is this milk hot ?'
M_5	beṅgaluuru nagaree vaayuguṇaḥa kiidṛśaḥa (asti)?	'How is the climate in Bangalore ?'
M_6	kiidṛśam idam vaahanam ?	'How is this car ?'

Conversations

C_1	A: kim idam kṣiiram uta paayasam ?	'Is this milk or pudding ?'

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	B: idam kṣiiram (asti).	'This is milk.'
	A: api idam kṣiiram uṣṇam (asti) ?	'Is this milk hot ?'
	B: aam, idam atiiva uṣṇam (asti).	'Yes, it is very hot.'
	A: kiidṛśaani khaadyaani atra santi ?	'What are the eatables available here ?'
	B: apuupam asti.	'There is cake.'
	A: api tat uṣṇam asti ?	'Is that hot ?'
	B: na taavat uṣṇam asti.	'It is not so hot.'
C_2	A: adya beṅgaluuru nagaree vaayuguṇaḥa kiidṛśaḥa (asti) ?	'How is the weather in Bangalore city now ?'
	B: adhunaa tu atiiva śiitalaḥa	'It is very cold now.'
	A: api asmin maasee kṛtsnee eetaadṛśaḥa eeva (asti) ?	'Will it be so throughout this month ?'
	B: aam, asmin maasee praayeeṇa śiitalaḥa (asti).	'Yes, it is usually cold in this month.'
	A: api griiṣmee ayam atiiva gharmaḥa asti ?	'Will it be very hot during summer ?
	B: na, griiṣmee atiiva gharmaḥa na asti.	'No, it will not be too hot during summer.'
C_3	A: api idam tava nuutanam vaahanam (asti) ?	'Is this your new vehicle ?'
	B: aam, idam kiidṛśam (asti) ?	'Yes, how is it ?'
	A: idam atiiva sundaram (asti).	'It is very fine.'
	B: idam tava vaahaneena sadṛśam asti, api satyam ?	'It is like your car, is it true ?'
	A: aam, idam teena eeva sadṛśam (asti).	'Yes, it is like that only.'

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Vocabulary

uta	'or'		**uṣṇam**	'hot'	*N*
kṛtsnam	'whole, entire'		**śiitalam**	'cold'	*N*
			vaayuguṇaha	'weather'	*M*
praayeeṇa	'mostly'		**griiṣmaha**	'summer'	*M*
vastutaha	'in fact'		**vṛṣṭihi**	'rain'	*F*
api satyam ?	'is it true'?		**eetaadṛśaha**	'like this'	*M*
khaadyam	'eatable'	*N*	**rucikaram**	'tasty'	*N*
apuupam	'pan cake'	*N*	**madhuram**	'sweet'	*N*
			rathaha	'chariot'	*M*
kṣiiram	'milk'	*N*	**jalam**	'water'	*N*
paanakam	'juice'	*N*			

Teacher's Notes

M_1 In place of kṣiiram 'milk' substitute

paanakam 'juice' jalam 'water'
paayasam 'pudding'

and accordingly change uṣnam 'hot' into śiitam 'cold'.

M_2 In place of beṅgaluuru nagaram 'Bangalore City', substitute the names of other cities.

In place of asti 'is' substitute na asti 'not'

M_3 In place of vaahanam 'vehicle' substitute

rathaha 'chariot' gṛham 'house'

M_4 In place of uṣnam 'hot' substitute

śiitam 'cold' rucikaram 'tasty'
madhuram 'sweet' kṣaaram 'saltish'

Ask the students to converse about the climatic conditions of their home towns in different seasons.

Ask the students to converse about the dishes available in the hotels, and also whether they are hot or cold, tasty or not etc.,

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Ask the students to converse about their new shirts etc., using sadṛśam 'like' e.g., 'My shirt is like your shirt' etc.,

Learner's Notes

Note that auxiliary verb *as* 'to be' is optional in such constructions.

Note that sadṛsam 'like' governs the instrumental case for the noun denoting the object of comparison.

taavat is used to denote the meaning of 'that much' 'so much' etc.,

Grammatical Notes

idam this	vaahanam vehicle	tava your	vaahaneena vehicle	sadṛśam equal	asti is

This vehicle is like your vehicle.

Auxiliary verb asti 'is' is optional

To denote equality or similarity the noun compared gets instrumental case suffix and hence *vaahaneena*.

Instrumental case forms of certain nouns and pronouns.

baalakaḥa	'boy'	M	baalakeena
baalakaaḥa	'boys'	M	baalakaiḥi
baalaa	'girl'	F	baalayaa
baalaaḥa	'girls'	F	baalaabhiḥi
phalam	'fruit'	N	phaleena
phalaani	'fruits'	N	phalaiḥi
aham	'I'		mayaa
vayam	'we'		asmaabhiḥi
tvam	'you'		tvayaa
yuuyam	'you' Pl		yuṣmaabhiḥi
saḥa	' he'		teena

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tee	'they'	taiḥi
saa	'she'	tayaa
taaḥa	'they' F Pl	taabhiḥi
tat	'it'	teena
taani	'they' N Pl	taiḥi
kaḥa	'who'	keena
kee	'who' M Pl	kaiḥi

Supplement

(1) Translate the following sentences into Sanskrit

(i) This juice is very cold.
(ii) Madras is very hot in summer.
(iii) This is my new vehicle.
(iv) The weather in Bangalore is good.
(v) My house is like Rama's house.
(vi) The snacks in this hotel are very good.
(vii) This pancake is very sweet.
(viii) It will be raining in Mercara throughout the year.
(ix) It is very cold in Delhi now.
(x) This red pen is very good.

(2) Give the corresponding interrogative forms in Sanskrit for the above sentences.

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Cycle-14

Topical Focus : Certain daily routines.

Grammatical Focus : Present tense forms of certain common verbs. Upasargas or prepositions added before verbs (preverbs). Accusative case suffix.

Interrogative : kadaa 'when'

Ritual : yaavat ..... taavat 'when ..... then'

Model Sentences :

M_1	saḥa śaalaam yaati.	'He goes to school'
M_2	aham pratidinam pañcavaadanee kaaryaalayaat gṛham aagacchaami.	'I come home from office everyday at 5.00 p.m.'
M_3	keeṣucit dineeṣu aham ṣaḍ vaadanee gṛham aagacchaami.	'Some days I come home at 6 O'clock.'
M_4	saḥa kutra gacchati ?	'Where does he go ?'
M_5	kasmin samayee tvam kaaryaalayaat aagacchasi ?	'At what time do you come back from the office ?'
M_6	api tvam pratidinam kaaryaalayaat pañca vaadanee aagacchasi ?	'Do you return from the office everyday at 5 O'clock ?'

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Conversations

C_1	A: aham gacchaami, api tvam aagacchasi ?	'I am going, are you coming ?'
	B: tvam kutra gacchasi ?	'Where are you going ?'
	A: aham samskṛtakakṣaam gacchaami.	'I am going to Sanskrit class.'
	B: kadaa tvam vargaat prati aagacchasi ?	'When are you coming back from the class ?'
	A: aham daśa vaadanee pratyaagacchaami. api tvam aagacchasi ?	'I will come back at 10 O'clock. Are you coming ?'
	B: na, aham atiiva śraantaḥa	'No, I am very much tired.'
C_2	A: kiyantam kaalam tvam kaaryaalayee bhavasi ?	'Upto what time you stay in office ?'
	B: pañcavaadanaparyantam bhavaami.	'I am there upto 5 O'clock.'
	A: api tvam pratidinam kaaryaalayaat pañca vaadanee eeva aagacchasi?	'Do you come from the office everyday at 5 O'clock ?'
	B: praayeeṇa aham pañcavaadanee eeva aagacchaami, katipayeeṣu dineeṣu ṣaḍvaadanee aagacchaami.	'Most of the days I come at 5 O'clock. On certain days I come back at 6 O'clock.'
	A: api kaaryaalayee atiiva kaaryam bhavati ?	'Is there much work in the office ?'
	B: aam, atiiva kaaryam bhavati.	'Yes, there is too much of work in the office.'
C_3	A: api tvam pratidinam praataḥkaalee aṭasi ?	'Do you walk everyday morning ?'
	B: aam, aham pratidinam praataḥkaalee aṭaami.	'Yes, I walk every morning.'
	A: aham saayaṅkaalee aṭaami	'I walk in the evening.'
	B: kiyat paryantam tvam aṭasi ?	'Upto where do you walk ?'

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A: aham udyaanaparyantam aṭaami, tatra muhuurtam tiṣṭhaami, śaadvalee upaviśaami	'I walk upto the garden, there I stay for a while and sit on the grass.'
B: kadaa tvam pratyaa-gacchasi ?	'When do you come back ?'
A: aham aṣṭavaadanee pratyaagacchaami.	'I return at 8 O'clock.

Vocabulary

yaa	'to go'	**kakṣaa**	'class'	*F*
aṭ	'to walk' 'to wander'	**vargaḥa**	'class'	*M*
		saayankaalaḥa	'evening'	*M*
gam (gacch-)	'to go'	**praataḥkaalaḥa**	'morning'	*M*
aagam	'to come'	**śraantaḥa**	'tired'	*M*
pratyaagam	'to return'	**śaadvalam**	'grass'	*N*
		itihaasaḥa	'history'	*M*
sthaa (tiṣṭh-)	'to stand, to stay'	**vijñaanam**	'science'	*N*
		pratidinam	'every-day'	
upaviś	'to sit'	**kasmin**	'at what	
bhuu (bhav-)	'to become' 'to remain' 'to happen'	**samayee**	time ?'	
		kiyaan	'what	
		kaalam	time'	
		muhuurtam	'moment, a short while'	
praayeeṇa	'in general' 'normally'	**kiyat paryantam**	'upto to where ?'	
katipaya	'certain'			
keeṣucit	'some, certain'			
paryantam	'up to'			

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Teacher's Notes

M_1 In place of saḥa 'he' substitute other pronouns and nouns and accordingly change the verbal endings.

In place of śaalaam 'to school' substitute

gṛham 'to house' kaaryaalayam 'to office'
kriiḍaaṅganam 'to playground'

M_2 In place of kaaryaalayaat 'from office' substitute

graamaat 'from village' nagaraat 'from city'
mandiraat 'from temple' vargaat 'from class'

In place of pañcavaadanee '5 O'clock' substitute

saptavaadanee 'at 7 O'clock'
saayaṅkaalee 'in the evening'
adhunaa eeva 'now itself'

M_3 In place of aham 'I' substitute other pronouns and nouns and accordingly change the verb endings.

C_1 In place of samskṛtakakṣaa 'Sanskrit class' substitute

draaviḍabhaaṣaa kakṣaa 'Dravidian language class'
kannaḍa kakṣaa 'Kannada class'
itihaasa kakṣaa 'History class'
vijñaana kakṣaa 'Science class'

Learner's Notes

yaavat ..... *taavat* is used normally in the adverbial class to denote two actions taking place at the same time.

yaavat aham kaaryaalayam gacchaami taavat tvam kutra gacchasi ?
'When I go to the office, then where do you go ?'

katipayeeṣu dineeṣu 'on certain days'
kasmin samayee 'at what time ?'
keeṣucit dineeṣu 'on some days'

Note the agreement between nouns and adjectives. Both are in locative case.

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Grammatical Notes

saḥa he	śaalaam school to	gacchati goes

He goes to school.

Note that the verb normally comes at the end of sentence and direct or indirect object precedes the verb.

gam (gacch-) is the root meaning 'to go'
Its paradigm in present tense is as follows.

	Sg	Du	Pl
III person	gacchati	gacchataḥa	gacchanti
II person	gacchasi	gacchathaḥa	gacchatha
I person	gacchaami	gacchaavaḥa	gacchaamaḥa

The verbal suffixes denoting certain tenses, persons and numbers are added to the base which is formed of the root and the base forming suffix called *vikaraṇa pratyayas*. When this suffix is added the root undergoes certain changes. Based on the vikaraṇa pratyaya the roots are classified into ten classes called *gaṇas*. In the verb roots listed the special base is put in brackets when the shape is modified.

e.g. bhuu (bhav-) to become
III person. bhavati bhavataḥa bhavanti etc.,

In śaalaam 'to school' -aam is accusative case suffix. It denotes object. Accusative case forms of certain other nouns:

baalakaḥa	'boy'	baalakam
baalakaaḥa	'boys'	baalakaan
phalam	'fruit'	phalam
phalaani	'fruits'	phalaani

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aham I	kaaryaalayaat office-from	pañcavaadanee at the stroke of five	gṛham house	aagacchaami come

I come home from the officce at 5 O'clock.

Note that *-aat* is ablative suffix in kaaryaalayaat 'from the office'. This case suffix is used when something is separated from something or when starting or moving away from a fixed point. e.g., gṛhaat 'from the house' vṛkṣaat 'from the tree'. In the earlier cycle this case suffix is used in the sense of 'than' while comparing two things or persons.

tat kṣiiraat madhurataram.
'It is sweeter than the milk.'

Note that gacchati means 'goes', but aagacchati means 'comes'. *aa* is a upasarga or preverb which is prefixed to the root.

These upasargas do not carry any meaning by themselves, but when they are prefixed to certain verbs they give either entirely new meaning or modify the meaning or result in some kind of change in the meaning.

gam (gacch-)	to go
aa + gam	to come
prati + aa + gam	to return
viś	to enter
upa + vis	to sit

There are 18 such upasargas in Sanskrit.

Supplement

(1) Expansion drill

aagacchaami.
gṛham aagacchaami.
kaaryaalayaat gṛham aagacchaami.
pañcavaadanee kaaryaalayaat gṛham aagacchaami.

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saayam pañcavaadanee kaaryaalayaat gṛham aagacchaami
pratidinam saayam pancavaadanee kaaryaalayaat gṛham aagacchaami.
aham pratidinam saayam pañcavaadanee kaaryaalayaat gṛham aagacchaami.

On the model given above expand the sentences using the verb roots *at* 'to walk' *sthaa (tiṣṭh-)* to stand, to remain, *upaviś* 'to sit' etc.,

(2) Frame as many sentences as you can by choosing one word from each column.

aham	tatra	tiṣṭhaami
yuuyam	adya	gacchaami
tee	pañcavaadanee	upaviśataḥa
baalakaaḥa	kutra	gacchanti
raamaḥa	kadaa	aagacchati
	kasmaat	upaviśati
	pradeeśaat	

(3) Make three sentences using

yaavat .... taavat

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Cycle-15

Topical Focus : Edibles and games.

Grammatical Focus : Present forms of certain transitive verbs like eat, drink, read, write etc.,

Interrogative : kimartham 'why' 'what for'
kutaḥa 'why'

Ritual : samyak 'well'
ataḥa 'therefore'

Model Sentences :

M_1	praataḥa aham capaatiim iḍaliim ca khaadaami.	'I eat chapathi and idli in the morning.'
M_2	aham nirdeeśakasya putram adya paśyaami.	'I see the director's son now.'
M_3	na, ayam kukkuraḥa annam na khaadati.	'No, this dog does not eat rice.'
M_4	mama pariikṣaa śvaḥa asti, ataḥa aham adya na kriiḍaami.	'I do not play today because tomorrow is my examination.'
M_5	tvam praataḥa kim khaadasi ?	'What do you eat in the morning ?

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M_6	api tvam nirdeeśakasya putram paśyasi ?	'Do you see the director's son ?
M_7	api ayam kukkuraḥa annam na khaadati ?	'Doesn't this dog eat rice ?
M_8	kutaḥa tvam adya na kriiḍasi ?	'Why don't you play today ?'

Conversations

C_1	A: tvam praataha kim khaadasi ?	'What do you eat in the morning ?'
	B: aham praataḥa iḍaliim khaadaami.	'I eat idli in the morning.'
	A: tvam phalaani api khaadasi ?	'Do you eat fruits too ?'
	B: aam, eekam kadalii phalam khaadaami.	'Yes, I eat one banana.'
	A: api tvam ksiiram pibasi ?	'Do you drink milk ?'
	B: keesucit dineeṣu kṣiiram pibaami, anyeeṣu dineeṣu paanakam pibaami.	'Some days I drink milk and other days I drink juice.'
C_2	api tvam nirdeeśakasya putram paśyasi ?	'Do you see the director's son ?'
	B: aam, aham adya saayam paśyaami.	'Yes, I see him this evening.'
	A: kutra tvam tam pasyasi ?	'Where do you see him ?'
	B: adya tasya janmadinam, ataḥa aham tatra gacchaami.	'Today is his birthday, therefore I go there.'
C_3	A: ayam kukkuraḥa kim khaadati ?	'What does this dog eat ?'
	B: saḥa capaatiim khaadati, kṣiiram ca pibati.	'He eats chapati and drinks milk.'
	A: api saḥa ucchaiḥi bhaṣati ?	'Does he bark loud ?'
	B: baaḍham, saḥa ucchaiḥi bhaṣati, saḥa caturaḥa.	'Yes, he barks aloud, he is smart.'

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C_4 A: hee moohana, api tvam mayaa saha kriiḍasi ?
B: na, aham na kriidaami
A: kutaḥa ?
B: svaha mama pariikṣaa asti, ataha na kriidaami.

'Oh Mohan, do you play with me ?'
'No, I don't play.'
'Why ?'
'I have the examination tomorrow. Hence I don't play.'

C_5 A: api tvam sriinivaasaaya eekam patram likhasi ?
B: aam, aham adya eeva likhaami.
A: anantaram kim karooṣi ?
B: anantaram paatham paṭhaami.

'Do you write a letter to Srinivasa ?'
'Yes, I write now.'
'What do you do afterwards ?'
'Afterwards I read my lesson.'

Vocabulary

cạpaatii	'chapati'	*F*	**ucchaiḥi**	'loudly'
iḍalii	'idli'	*F*	**yataḥa**	'because'
annam	'rice'	*N*	**ataḥa**	'therefore'
doosam	'pancake'	*N*		
baandhavaaḥa	'relatives'	*M*	**kutaḥa**	'why'
sakhii	'friend'	*F*	**kimartham**	'whatfor'
kriiḍaapaṭuḥu	'sportsman'	*M*	**samyak**	'well'
			anantaram	'afterwards'
vyavasthaapakaḥa	'manager'	*M*		
			khaad	'to eat'
caturaḥa	'smart'	*M*	**dṛś (paśy-)**	'to see'
maarjaalaḥa	'cat'	*M*	**kriiḍ**	'to play'
śukaḥa	'parrot'	*M*	**paa (pib-)**	'to drink'
aśvaḥa	'horse'	*M*	**bhaṣ**	'to bark'
mahiṣaḥa	'buffalo'	*M*	**likh**	'to write'
gaardabhaḥa	'donkey'	*M*	**kṛ(karoo-)**	'to do'
aaṅgla-	'English-	*F*	**paṭh**	'to read'

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bhaaṣaa	language'	
kabaḍḍii	'name of a game'	*F*

Teacher's Notes

M_1 In place of praataḥa 'morning' substitute

saayam 'evening'	raatrau '(in the) night'
aṣṭavaadanee 'at 8 O' clock'	soomavaasaree 'on Monday'

In place of capaatiim 'chapati' substitute

moodakam 'pudding'	phalam 'fruit'
apuupam 'cake'	doosam 'pan cake'

M_2 In place of nirdeśakasya 'director's' substitute

upaadhyaayasya 'teacher's'	vaidyasya 'doctor's'
karṣakasya 'farmer's'	vyavasthaapakasya 'manager's'

In place of putram 'son' substitute

mitram 'friend'	putriim 'daughter'
baandhavam 'relative'	soodaram 'brother'

M_3 In place of kukkuraḥa 'dog' substitute

maarjaalaḥa 'cat'	śukaḥa 'parrot'
aśvaḥa 'horse'	mahiṣaḥa 'buffalo'
gaardabhaḥa 'donkey'	

Learner's Notes

(1) capaati is an eatable made out of wheat flour and the shape resembles that of 'naan'. This is extensively consumed in North India.

(2) iḍalii is a steamed cake made out of black gram and rice. It is extensively consumed in South India for breakfast.

(3) moodakam is a fried sweet pudding stuffed with dry coconut and sugar. This is prepared on major festival days especially for 'Ganesh Chaturthi' which is celebrated in the month of August.

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Grammatical Notes

praataḥa morning	aham I	capaatiim chapathi	khaadaami eat

I eat chapathi in the morning.

Note that time expression can occur before or after the subject.

Roots belonging to class I, IV, VI and X are more regular in their conjugations.

Root kṛ (karoo-) 'to do' belongs to class VIII. It is conjugated as follows.

	Sg	Du	Pl
III person	karooti	kurutaḥa	kurvanti
II person	karooṣi	kuruthaḥa	kurutha
I person	karoomi	kurvaḥa	kurmaḥa

Supplement

(1) Transformation drill

Convert into interrogative sentences

Model :

.mama sakhii pratidinam praataḥa catvaari kadalii phalaani khaadati.

(i) *kaa* pratidinam praataḥa catvaari kadalii phalaani khaadati ?
(ii) tava sakhii *kadaa* catvaari kadalii phalaani khaadati?
(iii) tava sakhii pratidinam praataḥa *kim* khaadati ?
(iv) tava sakhii pratidinam *kati* phalaani khaadati ?
(v) tava sakhii pratidinam praataḥa *kim phalam* khaadati ?
(vi) *api* tava sakhii pratidinam praataḥa catvaari kadalii phalaani *khaadati* ?

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On the model given above make interrogatives from each of the words in the sentence.

(i) mama sakhaa gata varṣee tirupatyaam aasan.
(ii) mama putraha hyaḥa kṣeetree aasiit.
(iii) maaṇavakaaha praataha aaṅglabhaaṣaam paṭhanti.
(iv) kukkuraḥa adya mama grhee capaatiim khaadati.
(v) asmin graamee baalakaaha kabaddiim kriidaam samyak kriidanti.

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Cycle-16

Topical Focus : Daily routine and narration of past events.

Grammatical Focus : Past tense forms of certain verbs used in daily routines.

Ritual : kathamapi 'somehow or other'
'under any circumstances'

Model Sentences :

M_1	aham praataḥa kṣiiram apibam.	'I drank milk in the morning.'
M_2	aham sadya eeva phalam akhaadam.	'I have just now eaten fruit.'
M_3	saa vṛttapatrikaam praataḥa na apaṭhat.	'She did not read the newspaper in the morning.'
M_4	praataḥa tvam kim apibaḥa ?	'What did you drink in the morning ?'
M_5	kadaa tvam phalam akhaadaḥa ?	'When did you eat fruit ?'
M_6	api saa vṛtta patrikaam praataḥa apaṭhat ?	'Did she read the newspaper in the morning ?'

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Conversations

C_1	A: adya praataha tvam kim apibaḥa ?	'What did you drink this morning ?'
	B: aham praataḥa kṣiiram apibam.	'I drank milk in the morning.'
	A: kim khaadyam tvam akhaadaḥa ?	'What snacks did you eat ?'
	B: aham iḍaliidvayam, eekam phalam, eekam apuupam ca akhaadam.	'I ate two idlis, one fruit and also one pan cake.'
	A: api tvam praataḥa snaanam akarooḥo ?	'Did you bathe in the morning ?'
	B: aam, aham snaanam akaravam.	'Yes, I did bathe.'
	A: api tvam vṛtta patram apaśyaḥa, api tvam apaṭhaḥa ?	'Did you see today's newspaper and did you read it ?'
	B: aam, aham apaṭham.	'Yes, I read.'
C_2	A: kamalee, api tvam apacaḥa ?	'Kamala ! Did you cook the food ?'
	B: aam, aham puurvameeva apacam.	'Yes, I have already cooked.'
	A: kaani kaani khaadyaani tvam apacaḥa ?	'What all dishes did you prepare ?'
	B: aham annam, rasam ca apacam.	'I cooked rice and soup.'
	A: kaani śaakaani tvam apacaḥa ?	'What vegetables did you cook ?'
	B: aham vṛntakaani apacam.	'I cooked egg plant.'
	A: kadaa tvam akhaadaḥa.	'When did you take your food ?'
	B: aham sadyaḥa eeva akhaadam.	'I just had my food.'
C_3	A: saa kaa ?	'Who is she ?'
	B: saa mama putrii.	'She is my daughter.'

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A: saa kim karooti ?	'What does she do ?'
B: saa adhunaa kaaryaalayam gacchati.	'Now she is going to office.'
A: api saa vṛtta patrikaam apaṭhat ?	'Did she read the newspaper ?'
B: tasyaaḥa veelaa na aasiit. ataḥa saa vṛttapatrikaam na apaṭhat.	'She did not have time. Therefore she did not read newspaper.'
A: mamaapi veelaa na aasiit. tathaapi kathamapi aham vṛttapatrikaam apaṭham.	'I too did not have time, but somehow or other I read newspaper.'

Vocabulary

pac	'to cook'		**puurvameeva**	'already'
annam	'cooked rice'	*N*	**kathamapi**	'somehow or other'
rasaḥa	'soup'	*M*	**sadyaḥa eeva**	'just now'
kavitaa	'poem'	*F*	**tadaa**	'then'
ikṣurasaḥa	'sugar-cane juice'	*M*	**tathaapi**	'even then'
			gaː (gaay-)	'to sing'
takram	'butter milk'	*N*	**dhaav**	'to run'
snaanam	'bath'	*N*	**nṛt (nṛty-)**	'to dance'
veelaa	'time'	*F*	**pat**	'to fall'
vṛttapatrikaa	'news paper'	*F*		
khaadyam	'dishes'	*N*		
cikitsaalayaḥa	'hospital'	*M*		

Teacher's Notes

M_1 In place of aham 'I' substitute other pronouns and accordingly change the verb endings.

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In place of praataḥa 'morning' substitute

adhunaa 'now'	tadaa 'then'
hyaḥa 'yesterday'	saayam 'evening'
raatrau 'in the night'	

In place of kṣiiram 'milk' substitute

jalam 'water'	paanakam 'juice'
ikṣurasam 'sugarcane juice'	takram 'buttermilk'

M_2 In place of phalam 'fruit' substitute other eatables.

M_3 In place of vṛttapatrikaam 'newspaper' substitute

pustakam 'book'	patram 'letter'
kavitaam 'poem'	

In place of apaṭhat 'read' (past tense) substitute

apaśyat 'saw'

In place of praataḥa 'morning' substitute other time expressions.

Learner's Notes

Note that there are no separate terms for breakfast and eating snacks. khaadyam khaad 'to eat snacks' is used in both the contexts. However, praataraaśaḥa may be used for breakfast.

Similarly bhoojanam 'meal' is the general term used for lunch and dinner.

Grammatical Notes

aham I	praataḥa morning	kṣiiram milk	apibam drank

I drank milk in the morning.

There are three kinds of past tense forms in Sanskrit — called *laṅ liṭ* and *luṅ*. Though there was some difference in meaning in the early

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days among the three forms of past tense they later on came to be used without much difference in meaning. The *laṅ* or the so-called Imperfect past tense is easily formed and hence can be used by the students without much difficulty. This is formed by prefixing *a* to the root and then adding the following terminations or endings.

	Sg.	Du	Pl.
III person	t	taam	an
II person	s(ḥa)	tam	ta
I person	am	va	ma

Example : paa (pib-) to drink

apibat	apibataam	apiban
apibaḥa	apibatam	apibata
apibam	apibaava	apibaama

But when the root begins with a vowel, *aa* is added before the root instead of *a*. This *aa* merges with the vowel in the root in the following manner.

aa + a = aa
aa + i = ai
aa + u = au
aa + r = aar

Example :

arc 'to worship'	aarcat 'he worshipped'
iṣ (icch-) 'to desire'	aicchat 'he desired'

Root kṛ (karoo-) 'to do' has the following forms in past tense.

akaroot	akurutaam	akurvan
akarooḥo	akurutam	akuruta
akaravam	akurva	akurma

Supplement

(1) On the model given in the grammatical notes, give paradigms of the following roots in past tense.

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pac 'to cook'	khaad 'to eat'
paṭh 'to read'	likh 'to write'

Only singular and plural forms need be given. Frame sentences using those forms.

(2) Answer the following questions

(i) tvam adya kim alikhaḥa ?
(ii) baalakaaḥa tatra kim apaśyan ?
(iii) tava maataa adhunaa kim apacat ?
(iv) praataḥa saḥa kiyat duuram adhaavat ?
(v) vṛkṣaat kim apatat ?
(vi) kamalaa hyaḥa kim giitam agaayat ?
(vii) kimartham tvam cikitsaalayam adhaavaḥa ?

(3) Translate into Sanskrit

(i) Who came here yesterday ?
(ii) Did she read this lesson ?
(iii) Who played in the ground just now ?
(iv) She danced very well.
(v) What time did you eat yesterday ?

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Cycle-17

Topical Focus : Games, pastime and pleasure.

Grammatical Focus : Verbs of aatmaneepada group.
Present and past tense.
Passive forms of verbs.
Dative case suffix.

Ritual : yeena keena prakaareeṇa
'somehow or the other'
śoobhanam 'fine !'

Model Sentences :

M_1	baalakaaḥa kriiḍaam iikṣantee.	'The boys watch the games.'
M_2	raatrau śiśuḥu samyak aśeeta.	'The child slept well in the night.'
M_3	maaṇavakeena adya vṛttapatrikaa paṭhyatee.	'The newspaper is being read by the student.'
M_4	adhunaa upahaaragṛhee iḍalii na labhyatee.	'Idli is not available in the restaurant now.'
M_5	baalakaaḥa kim iikṣantee ?'	'What do the boys watch ?'
M_6	api raatrau śiśuḥu samyak aśeeta ?	'Did the child sleep well in the night ?'
M_7	maaṇavakeena adya kim paṭhyatee ?	'What is being read by the student now ?'

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M_8	api adhunaa upahaara gṛhee iḍalii labhyatee ?	'Is idli available in the restaurant now ?'

Conversations

C_1	A: baalakaaḥa kutra vartantee ?	'Where are the boys ?'
	B: tee kriiḍaaṅgaṇee vartantee.	'They are in the playground'.
	A: tee tatra kim kurvatee ?	'What do they do there ?'
	B: tatra tee kandukam kriiḍanti.	'They are playing with the ball there.'
	A: api tee sarvee kandukam kriiḍanti ?	'Do all of them play the ball ?
	B: na sarvee api, keecana kriiḍaam iikṣantee.	'Not all of them, some are watching the game.'
	A: anyee kim kurvatee ?	'What are the others doing ?'
	B: keecana taṭaakee matsyaan iikṣantee.	'Some are observing fish in the pond.'
	A: api tee tatra ramantee ?	'Do they enjoy there ?'
	B: aam, tee tatra ramantee.	'Yes, they enjoy there.'
C_2	A: api adya tava śiśuḥu svasthaḥa ?	'Is your child feeling well now ?'
	B: aam adya saḥa svasthaḥa.	'Yes, he is O.K. now.'
	A: api saḥa samyak aśeeta ?	'Did he sleep well ?'
	B: aam, saḥa samyak aśeeta, akriiḍat ca.	'Yes, he slept well, and also played.'
	A: adhunaa śiitam tam na baadhatee kim ?	'Is he not suffering from cold now ?'
	B: na, adhunaa saḥa svasthaḥa.	'No, he is O.K. now.'
C_3	A: atra bhakṣaṇaartham kim vidyatee ?	'What is available here for eating ?'
	B: atra iḍalii vartatee.api tat tubhyam roocatee ?	'Idli is available here. Do you like it ?'

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	A: aam, parantu raatrau api iḍalii labhyatee ?	'Yes, but is idli available even during the night ?'
	B: aam, tatra hyaḥa iḍalii alabhyata.	'Yes, idli was available there yesterday.'
	A: tat śoobhanam, tatra eeva gacchaama.	'That is fine, let us go there only.'
C_4	A: baalakaḥa adya kim kurutee ?	'What does the boy do now ?
	B: teena pustakam paṭhyatee.	'A book is being read by him.'
	A: kim pustakam paṭhyatee ?	'What book is being read by him ?'
	B: teena itihaasa pustakam paṭhyatee.	'History book is being read by him.'

Vocabulary

iikṣ	'to see'	**svasthaḥa**	'healthy', 'cured'	
śii (śee-)	'to sleep'	**matsyaḥa**	'fish'	*M*
labh	'to obtain'	**śiitam**	'cold'	*N*
vṛt (vart-)	'to be, to exist, be present'	**śoobhanam**	'fine, good, well'	
vid	'to be, to exist'	**kaafii**	'coffee'	
baadh	'to suffer'	**roogii**	'patient'	*M*
ruc (rooc-)	'to like'	**śiitaanilaḥa**	'cold wind'	*M*
ram	'to enjoy'	**vanitaa**	'woman'	*F*
kriiḍ	'to play'			
veep	'to tremble'			

Teacher's Notes

M_1 In place of baalakaaḥa 'boys' substitute

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maaṇavakaaḥa 'students' śiśavaḥa 'children'
tee 'they' baalaaḥa 'girls'

In place of iikṣantee 'watch', 'see' substitute

paśyanti 'see'

M_2 In place of raatrau 'in the night' substitute

divaa 'in day-time' saayam 'in the evening'
madhyaahnee 'in the noon' hyaḥa 'yesterday'
praataḥkaalee 'in the morning'

In place of śiśuḥu 'child' substitute

baalakaḥa 'boy' baalikaa 'girl'
chaatraḥa 'student' vṛddhaḥa 'oldman'
roogii 'patient' pitaa 'father'

In place of aśeeta 'slept' substitute

akriiḍat 'played' abaadhata 'troubled'
aveepata 'trembled'

M_3 In place of maaṇavaka 'boy' substitute other nouns.

M_4 In place of iḍalii 'idli' substitute

apuupam 'pan-cake' phalam 'fruit'
annam 'rice' bhoojanam 'meal'
paayasam 'pudding' moodakam 'sweet'

Learner's Notes

There are two sets of personal suffixes added to the verbal bases to denote tense or mood, person and number. They are (i) parasmaipada suffixes and (ii) aatmaneepada suffixes. Some roots take exclusively the parasmaipada suffixes and some take aatmaneepada suffixes, while certain others take either. On the basis of this the roots are classified as (i) parasmaipadi. roots, (ii) aatmaneepadi roots and (iii) ubhayapadi roots. Certain roots, though parasmaipadi become aatmaneepadi and vice versa when preceded by certain upasargas or in some particular senses.

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saḥa gacchati	he goes	Parasmaipadi
saḥa vartatee	he is	Aatmanee padi
saḥa yajati	he performs sacrifice (Par)	Ubhayapadi
saḥa yajatee	he performs sacrifice (Atm)	
gacchati	he goes	Par.
saṅgacchatee	'he goes'	Atm.
ramatee	'he enjoys'	Atm.
viramati	'he stops from speaking'	Par.

Grammatical Notes

The personal suffixes of the aatmaneepadi roots :

Present tense

	Sg	Du	Pl
III P	tee	itee	antee
II P	see	ithee	dhvee
I P	ee	vahee	mahee

Ex. root vṛt (vart-)

vartatee	varteetee	vartantee
vartasee	varteethee	vartadhvee
vartee	vartaavahee	vartaamahee

Past tense

ta	itaam	anta
thaaḥa	ithaam	dhvam
i	vahi	mahi
avartata	avarteetaam	avartanta
avartathaaḥa	avarteethaam	avartadhvam
avartee	avartaavahi	avartaamahi

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Passive voice

maaṇavakeena by student	vṛttapatrikaa newspaper	paṭhyatee is being read

The newspaper is being read by the student.

Passive voice is formed by adding *ya* to the root and then by adding the terminations of aatmaneepada.
paṭh 'to read' *paṭh + ya + tee*

When the verb is converted into passive voice the object appears in nominative case, as can be seen from the example given above.

Active voice is known as Kartari prayooga and passive voice is known as Karmani prayooga in Sanskrit.

In Sanskrit even intransitive roots are conjugated in passive voice in which case they are called bhaavee prayooga or impersonal voice.

saḥa pustakam labhatee.
He obtains a book.
tatra pustakam labhyatee
Books are available there.
Root labh 'to obtain' when used passively will get the meaning of 'be available'

mahyam to me	*iḍalii* idli	*roocatee* like

I like idli

The root *ruc (rooc)* 'to like' is always preceded by the subject with dative case suffix. Dative case suffix forms of some important nouns and pronouns are as follows :

baalakaḥa	'boy'	baalakaaya 'to the boy'
baalaa	'girl'	baalaayai
phalam	'fruit'	phalaaya

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tvam	'you'	tubhyam
saḥa	'he'	tasmai

Supplement

1. Answer the following :
   (i) api adhunaa tatra kaafii labhyatee ?
   (ii) asmin prakooṣṭhee kim vidyatee ?
   (iii) raatrau saḥa kutra śeetee ?
   (iv) saayaṅkaalee tvam kim kriiḍasi ?

2. Convert the verbs into corresponding past tense forms and rewrite the sentences.
   (i) tatra bahuuni pustakaani vartantee.
   (ii) baalakaaḥa kriiḍaaṅgaṇee ramantee.
   (iii) śiiteena piiḍitaḥa roogii veepatee.
   (iv) śiitaanilaḥa tam na baadhatee ?
   (v) tvam taam vanitaam kimartham iikṣasee ?

3. Change into passive voice.
   (i) raamaḥa patram likhati.
   (ii) baalakaaḥa moodakam khaadanti.
   (iii) saḥa kim pacati ?
   (iv) tvam eekam kandukam labhasee.

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Cycle-18

Topical Focus : Journey and excursion.

Grammatical Focus : Past Active and passive participles.
Adverbs of manner.

Ritual : śanaiḥi śanaiḥi 'slowly and slowly'

Model Sentences :

M_1	saḥa puurvasmin maasee ameerikaa deeśaat aagataḥa.	'He came from America last month.'
M_2	na, mama vayasyaḥa adya vilambeena aagataḥa.	'No, my friend came late today.'
M_3	aam, mama vayasyaḥa ataḥ puurvam bhaarata deeśam aagataḥa.	'Yes, my friend had come to India earlier to this.'
M_4	kadaa saḥa bhaaratam aagataḥa ?	'When did he come to India ?'
M_5	api tava vayasyaḥa adya praaptakaalee aagataḥa ?	'Did your friend come in time today ?'
M_6	api tava vayasyaḥa ataḥ puurvam bhaarata deeśam aagataḥa ?	'Had your friend come to India before ?'

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Conversations

C_1	A. kadaa tvam ameerikaa deeśaat aagataḥa ?	'When did you come from America ?'
	B. aham puurvasmin maasee aagataḥa .	'I came last month.'
	A. katham tvam aagataḥa ?	'How did you come ?'
	B. aham dehaliim yaavat vimaaneena aagataḥa .	'I came by plane upto Delhi.'
	A. tataḥa tvam katham aagataḥa ?	'How did you come from there ?'
	B. tataḥa aham dhuuma śakaṭeena aagataḥa	'From there I came by train.'
	A. api tava pravaasaḥa aahlaadakaraḥa aasiit ?	'Was your journey enjoyable?'
	B. na, saḥa atiiva duḥkhapradaḥa aasiit .	'No, it was very painful.'
C_2	A. hyaḥa yuuyam kutra gataaḥa ?	'Where did you go yesterday?'
	B. vayam hyaḥa nandii girim gataaḥa .	'We went to Nandi Hills yesterday.'
	A. kadaa yuuyam prasthitaaḥa ?	'When did you start ?'
	B. vayam praataḥa pañca vaadanee prasthitaaḥa .	'We started at 5 O'clock in the morning.'
	A. api yuuyam uṣasi eeva jaagṛtaaḥa ?	'Did you get up early in the morning ?'
	B. aam, caturvaadanee eeva prabuddhaaḥa.	'Yes, we got up at exactly 4 O' clock.'
	A. api sarvee tadaaniim eeva aagataaḥa ?	'Did all come by that time ?'
	B. atha kim, kintu vayasyeeṣu eekaḥa vilambeena aagataḥa .	'Yes, but one of our friends came late.'

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A. kimartham saḥa vilambeena aagataḥa ? 'Why did he come late ?'

B. saḥa śanaiḥi śanaiḥi calati.ataḥa vilambeena aagataḥa. 'He walks slowly, therefore he came late.'

C_3 A. api tava vayasyaḥa ataḥa puurvam bhaarata deeśam aagataḥa ? 'Did your friend come to India before ?'

B. aam, saḥa tribhyaḥa varṣeebhyaḥa puurvam aagataḥa. 'Yes he came three years ago.'

A. tadaa saḥa kati dinaani bhaarata deeśee avasat ? 'For how many days did he stay in India then ?

B. tadaa saḥa keevalam pañca dinaani avasat. 'Then he stayed only for five days.'

A. tadaa saḥa kim kim apaśyat ? 'At that time what all did he see ?'

B. tadaa saḥa vṛndaavana-udyaanam, caamuṇḍii girim ea apaśyat. 'Then he saw Brundavan Gardens and Chamundi Hills.'

Vocabulary

cal	'to walk'		**yaavat**	'upto'	
śruṇoo-	'to listen'		**vilambeena**	'late'	
pat	'to fall'		**śiighram**	'quickly'	
svap	'to sleep'		**aagataḥa**	'(has) come'	
has	'to smile'		**prasthitaḥa**	'started'	
daṇḍ	'to punish'		**jaagṛtaḥa**	'awakened'	
kṣip	'to throw'		**prabuddhaḥa**	'awake'	
rac	'to construct'		**vimaanam**	'aeroplane'	*N*
kṣaal-	'to wash'		**giriḥi**	'hillock'	*M*
garj	'to roar'		**uṣaḥa**	'dawn'	*N*
dhuumaśakaṭam	'train'	*N*	**puurvasmin**	'last	
duḥkhapradaḥa	'painful'	*M*	**maasee**	month'	*M*

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śanaiḥi śanaiḥi 'slowly'
aanii (aanay-) 'to bring'

Teachers' Notes :

M_1 In place of saḥa 'he' substitute other pronouns and accordingly change the verb endings.

In place of puurvasmin maasee 'last month' substitute : gata varṣee 'last year' pareedyuḥu 'day before yesterday.'

In place of ameerikaa deeśaat 'from America' substitute the names of other countries.

M_2 In place of vayasyaḥa 'friend' substitute
Jyeeṣṭhaḥa 'elder brother' maatulaḥa 'maternal uncle' putraḥa 'son'

In place of vayasyaḥa 'friend' substitute
jyeeṣṭhaḥa 'elder brother' maatulaḥa 'maternal uncle' putraha 'son'

In place of vilambeena 'late' substitute
śanaiḥi śanaiḥi 'slowly' sadyaḥa eeva 'just now'
śiighram 'quickly'

Ask the students to narrate about their journey or picnic.
Practice past participle forms of verbs using different pronouns.

Learners' Notes :

Note that adverbs generally precede the verb in Sanskrit whereas they follow the verb in English.

Nandi Hill is a summer resort and picnic spot near Bangalore.

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Grammatical Notes :

In place of regular past tense forms of verbs, Sanskrit also uses participle forms. Such sentences are like equational sentences of subject + predicate noun or adjective. The participles are declined in genders and numbers like other nouns and adjectives.

There are two types of past participles. Those which are formed by adding *ta* are passive participles and those which are formed by adding *tavat* are called active participles. Their forms in masculine, faminine and neuter and singular, dual and plural are as follows :

Passive participle : *ta*

M	taḥa	tau	taaḥa
F	taa	tee	taaḥa
N	tam	tee	taani

Active participle : *tavat*

M	tavaan	tavantau	tavantaḥa
F	tavatii	tavatyau	tavatyaḥa
N	tavat	tavatii	tavanti

Active participles agree with subject nouns in gender, number and case while passive participle agrees with object nouns.

śru 'to listen'

śrutaḥa	that which is heard M
śrutaa	that which is heard F
śrutam	that which is heard N
śrutavaan	one who has heard M
śrutavatii	one who has heard F
śrutavat	that which has heard N

baalakaḥa giitam śrutavaan
The boy has heard the song.
baalakeena giitam śrutam
The song was heard by the boy.

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In case of intransitive verbs and also the verbs which mean 'to go' the passive participles are also used in active sense, in which case the participle agrees with the subject noun.

raamaḥa	gataḥa	'Rama went'
raamaḥa	gatavaan	'Rama went'

Participles used as adjectives

baalakaḥa patitavaan	The boy has fallen
baalakaḥa patitaḥa	The boy has fallen
patitaḥa baalakaḥa...	'The boy who fell.....'
patitam baalakam....	'The boy who fell.....'

Accusative case etc.

Supplement

1. Change the following sentences into past tense forms using both past tense forms as well as past participle forms as per the model given below.

patram	vṛkṣaat	patati
patram	vṛkṣaat	apatat
patram	vṛkṣaat	patitam

(i) saḥa paaṭhaśaalaam gacchati.
(ii) baalaa prakooṣṭhee svapiti.
(iii) dhuuma śakaṭam śiighram calati.
(iv) baalaa hasati.
(v) simhaḥa gharjati.

2. Give interrogative forms to obtain following answers.

abhiyantaa chaatragṛham racayati.
upaadhyaayaḥa maaṇavakam adaṇḍayat.
seevakaḥa śaakam aanayat.
aham kaarpaasakam asiivyam.
śiśuḥu pustakam tatra akṣipat.
rajakaḥa vastraaṇi akṣaalayat.

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Cycle-19

Topical Focus : Future plans

Grammatical Focus : Future tense

Ritual : tat paścaat, tadanantaram 'afterwards' 'later'

Model Sentences :

M_1	aham vihaaraartham ravivaasaree kannambaaḍiim gamiṣyaami.	'I will go to Kannambadi on Sunday on pleasure trip.'
M_2	iyam padavii śikṣaṇaanantaram vaidyaa bhaviṣyati.	'She will become doctor after her graduation.'
M_3	mama putraḥa aagaami varṣee ameerikaa deeśaat aagamiṣyati.	'My son will come from America next year.'
M_4	tvam ravivaasaree kutra gamiṣyasi ?	'Where will you go on Sunday ?'
M_5	iyam padavii śikṣaṇaanantaram kim kariṣyati ?	'What will she do after her graduation ?'
M_6	tava putraḥa ameerikaa deeśaat kadaa aagamiṣyati ?'	'When will your son come from America ?'

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Conversations

C_1	A. tvam kadaa atra aagataḥa?	'When did you come here?'
	B. hyaḥa aham atra aagataḥa.	'I came here yesterday.'
	A. api tava vidyaalayee adya viraamaḥa ?	'Is it holiday for your college today ?'
	B. aam, adya mama viraamaḥa .	'Yes, now I have holidays.'
	A. tarhi tvam ravivaasaree mama gṛham aagamiṣyasi?	'Then, will you come to my house on Sunday ?'
	B. na, aham ravivaasaree kannambaaḍii jalabandham gamiṣyaami.	'No, I will go to Krishnarajasagar Dam on Sunday.'
	A. kutaḥa tvam ravivaasaree eeva tatra gamiṣyasi ?	'Why do you go there only on Sunday ?'
	B. tatra ravivaasaree budha-vaasaree ca eeva diipaalaṅkaaraḥa bhavati.	'Only on Sundays and Wednesdays there will be illumination.'
C_2	A. tava bhaginii kamalaa adya kim karooti ?	'What is your sister Kamala doing ?'
	B. saa adya beṅgaluuru nagaree paṭhati .	'She is now studying at Bangalore.'
	A. tava putrii padavii śikṣaṇaanantaram kim kariṣyati ?	'What will your daughter do after graduation ?'
	B. saa vaidyaa bhaviṣyati.	'She will become a doctor.'
	A. tadanantaram saa kim kariṣyati ?	'What will she do afterwards?'
	B. saa videeśam gamiśyati.	'She will go abroad.'
C_3	A. tava putraḥa ameerikaa deeśaat kadaa aagamiṣyati?	'When will your son come from America ?'
	B. mama putraḥa aagaami varṣee aagamiṣyati.	'My son will come next year.'

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A. api saḥa atra eeva kaaryam kariṣyati ? 'Will he work here itself ?'

B. na, saḥa iha kaṁcit kaalam bhaviṣyati, tadanantaram ameerikaadeeśam pratigamiṣyati. 'No, he will stay here for sometime, and afterwards he will go back to America.'

Vocabulary

śvaśuraḥa	father-in-law	*M*	**vihaaraḥa**	'pleasure trip'	
aavuṭṭaḥa	brother-in-law	*M*	**padavii-śikṣaṇam**	'graduation'	*N*
abhiyantaa	engineer	*M*	**aagaami varṣaḥa**	'next year'	*M*
suucikaa	tailor	*F*	**jalabandhaḥa**	'dam'	*M*
adhyaapikaa	teacher	*F*	**diipaalaṅ-kaaraḥa**	'illumination'	*M*
nyaayavaadinii	lawyer	*F*	**viraamaḥa**	'holiday'	*M*
videśaḥa	'foreign country'	*M*			
tadanantaram tat paścaat	'afterwards'				
vastu-saṅgrahalaya	'museum'				
samaaja seevikaa	'social worker'				
bhaaryaa	'wife'				

Teacher's Notes

M_1 In place of ravivaasaree 'Sunday' substitute the names of other week days.

In place of kannambaaḍi 'Kannambadi' substitute

caamuṇḍii girim 'Chamundi Hills'
mṛgaalayam 'zoo'
vastu saṅgrahaalayam 'museum'
udyaanavanam 'park'

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M_2 In place of iyam 'she' substitute other feminine nouns and pronouns.

M_3 In place of putraḥa 'son' substitute

jyeeṣṭhaḥa 'brother' aavuttaḥa 'brother-in-law'
śvaśuraḥa 'father-in-law'

In place of ameerikaadeeśaat 'from America' substitute the names of other countries.

C_2 In place of bhaginii 'sister' substitute

putrii 'daughter' maataa 'mother'
śvasaa 'sister' bhaaryaa 'wife'

In place of vaidyaa 'doctor' (F), substitute

nyaayavaadinii 'lawyer' F
suucikaa 'tailor' F
adhyaapikaa 'teacher'
samaaja seevikaa 'social worker'

Learner's Notes

Kannambadi is the name of a village near Mysore where Krishnarajasagar Dam is constructed. This dam and illumination of the Vrndavan Park are very famous. It attracts thousands of tourists from all over the world.

tat paścaat and *tadanantaram* are used when some action is completed and another action takes place afterwards.

Grammatical Notes

aham I	kannambaaḍiim Kannambadi	gamiṣyaami will go

I will go to Kannambadi.

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Future tense is formed by adding the following terminations.

Sg.	Du	Pl.
syati	syataḥa	syanti
syasi	syathaḥa	syatha
syaami	syaavaḥa	syaamaḥa

Some roots take *i* before this suffix.

paṭhiṣyati	paṭhiṣyataḥa	paṭhiṣyanti
paṭhiṣyasi	paṭhiṣyathaḥa	paṭhiṣyatha
paṭhiṣyaami	paṭhiṣyaavaḥa	paṭhiṣyaamaḥa

s of syati is changed to *ṣ* after *i*

Terminations in aatmaneepada.

syatee	syeetee	syantee
syasee	syeethee	syadhvee
syee	syaavahee	syaamahee

vṛt (vart-) to be, to exist

vartiṣyatee	vartiṣyeetee	vartiṣyantee
vartiṣyasee	vartiṣyeethee	vartiṣyadhvee
vartiṣyee	vartiṣyaavahee	vartiṣyaamahee

Supplement

(1) Change the following into future tense.

(i) aham paaṭham paṭhaami.
(ii) saḥa kaaryaalayam gacchati.
(iii) saa ameerikaa deśaat aagacchati.
(iv) kadaa tvam vipaṇim gacchasi ?
(v) saa baalaa vaidyaa bhavati.
(vi) aham saayam udyaanee aṭaami.

(2) Translate into Sanskrit.

(i) He will cook the food tomorrow.
(ii) She will come back from Bangalore next month.
(iii) I will walk in the morning.

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(iv) Will you see a movie tomorrow ?
(v) Will you eat fruit tonight ?
(vi) What will you do tomorrow ?
(vii) I will write a letter to you.
(viii) The child will play tomorrow.

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Cycle-20

Topical Focus : Commands and orders.

Grammatical Focus : Imperative and potential moods.

Ritual : tuuṣṇiim 'silently'.
itastataḥa 'here and there'.

Model Sentences :

M_1	chaatraaḥa caturvaadanaan-antaram kriiḍeeyuḥu.	'Let the students play after 4 O'clock.'
M_2	atha kim, tvam asya praśnasya uttaram likha.	'Alright, you write answer to this question.'
M_3	yuuyam tat pustakam paṭhata.	'You must read that book.'
M_4	caturvaadanaanantaram chaatraaḥa kim kurvantu ?	'What should the students do after 4 O'clock ?'
M_5	api aham asya praśnasya uttaram likhaani ?	'Should I write answer to this question ?'
M_6	api vayam tat pustakam paṭhaama, kriiḍaama vaa ?	'Should we read that book or play ?'

Conversations

C_1	A: bhooḥo, api tvam adya vargam na aagacchasi ?	'Hellow, are you not coming to the class today ?'

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	B: na, adya aham na aagacchaami	'No, I don't come today.'
	A: chaatraaḥa kim kurvantu ?	'What should the students do ?'
	B: tee imam paaṭham likhantu.	'Let them write this lesson.'
	A: paścaat tee kim kurvantu ?	'What should they do after that ?'
	B: paścaat tee granthaalayam gacchantu.	'Afterwards let them go to the library.'
	A: api tee kriiḍayeeyuḥu ?	'Can they play ?'
	B: caturvaadanaanantaram tee kriiḍantu.	'Let them play after 4 O'clock.'
C_2	A: paraśvaḥa kadaa aham aagaccheeyam ?	'What time should I come day after tomorrow ?'
	B: asminneeva samayee bhavaan aagacchatu.	'You come just at this time.'
	A: aham śvaḥa kim karavaani ?	'What should I do tomorrow ?'
	B: śvaḥa tvam paaṭham paṭha	'You read the lesson tomorrow.'
	A: api aham eetasya praśnasya uttaram likhaani ?	'Shall I write answer to this question ?'
	B: aam, tvam uttaram likha, paścaat tuuṣṇiim tiṣṭha. itastataḥa maa aṭa.	'Yes, you write answers and afterwards you sit quiet, don't roam here and there.'
C_3	A: taata, adhunaa aham kriiḍaani ?	'Daddy, can I play now ?'
	B: na vatsa, tvam pariikṣaartham paṭha.	'No son, you read for the examination.'
	A: aham sapta vaadanaanantaram paṭhaami, api adya aham kriiḍaani ?	'I will read after 7 O'clock. Can I play now ?'
	B: atha kim, adhunaa kriiḍa, paścaat paṭha.	'Alright, you play now, and read afterwards.'

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Vocabulary

praśnaḥa	'question'	*M*	**tuuṣṇiim**	'silently'	
uttaram	'answer'	*N*	**vad**	'to tell'	
kavitaa	'poem'	*F*	**kaananam**	'forest'	*N*
nakṣatram	'star'	*N*	**bhooḥo**	'hellow'	
naaṭakam	'drama'	*N*			

Teacher's Notes

M_1 In place of kriiḍeeyuḥu 'let them play' substitute

gaccheeyuḥu 'let them go'
kṣiiram pibeeyuḥu 'let them drink milk'
khaadyam bhakṣayeeyuḥu 'let them eat snacks.'

In place of chaatraaḥa 'students' substitute

baalaaḥa 'girls' śiśavaḥa 'children'

M_2 In place of tat pustakam 'that book' substitute

vṛttapatrikaam 'newspaper' patram 'letter'
kavitaam 'poem' naaṭakam 'drama'

Ask your students to give commands in Sanskrit to their friends as to what they should do that day.

Make students put a series of ten questions to themselves as to what they should do when they are in a dilemma in chalking out their programme.

Learner's Notes

Note that imperative has a full paradigm in all three persons with the meaning such as 'let us do, let me do, you should do, let him do etc.,

Potential mood is used to express hope, desire, doubt etc., It is also used in conditional forms.

bhooḥo and *hee* are the honorific forms used in addressing elders and strangers. *ree* is the impolite form of address.

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bhoo raajan 'Oh King !'
ree baalaka 'Oh boy'

Note that the noun is in vocative case which is different from nominative case.

baalakaḥa 'boy' Nominative
baalaka 'boy!' Vocative

raajaa 'king' Nominative
raajan 'king !' Vocative

Note the use of itastataḥa 'here and there' and tuusṇiim 'silently'

Grammatical Notes

tvam you	asya this	praśnasya questions	uttaram answer	likha write

You write answer to this question.

Imperative mood is used to express command, desire, wish, prayer, advice or possibility. With negative particle *maa* it expresses prohibition.

Terminations :

Parasmaipada			aatmaneepada		
tu	taam	antu	taam	iitaam	antaam
—	tam	ta	sva	iithaam	dhvam
aani	aava	aama	ai	aavahai	aamahai

likh 'to write'

likhatu	likhataam	likhantu
likha	likhatam	likhata
likhaani	likhaava	likhaama

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vṛt 'to exist, to be'

vartataam	varteetaam	vartantaam
vartasva	varteethaam	vartadhvam
vartai	vartaavahai	vartaamahai

kṛ (karoo-) 'to do'

karootu	kurutaam	kurvantu
kuru	kurutam	kuruta
karavaani	karavaava	karavaama

Potential mood is used to express wish, request, doubt or possibility. It is also used in conditional clauses.

Terminations ;

parasmaipada			aatmaneepada		
iit	iitaam	iiyuḥu	iita	iiyaataam	iiran
iiḥi	iitam	iita	iithaaḥa	iiyaathaam	iidhvam
iiyam	iiva	iima	iiya	iivahi	iimahi

likh 'to write'

likheet	likheetaam	likheeyuḥu
likheeḥe	likheetam	likheeta
likheeyam	likheeva	likheema

labh 'to obtain'

labheeta	labheeyaataam	labheeran
labheethaaḥa	labheeyaathaam	labheedhvam
labheeya	labheevahi	labheemahi

kṛ 'to do'

kuryaat	kuryaataam	kuryuḥu
kuryaaḥa	kuryaatam	kuryaata
kuryaam	kuryaava	kuryaama

Imperative and potential moods can be used alternately to express a command or request. But potential has other uses also.

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Accusative case suffix denotes the object as in the case of saḥa paaṭham paṭhati 'He reads lesson.' It is also used to denote place towards which a person is proceeding. e.g., saḥa graamam gacchati 'He goes to his village.'

Another set of pronouns meaning 'this person, this thing' etc.,

	Sg.	Du	Pl
M	eeṣaḥa	eetau	eetee
F	eeṣaa	eetee	eetaaḥa
N	eetat	eetee	eetaani

Supplement

(1) Convert the following into imperative forms.

baalakaaḥa udyaanee kriiḍanti.
vayam kaananam prati gacchaamaḥa.
tvam paanakam pibasi.
maaṇavakaaḥa nakṣatraaṇi paśyanti.
adhyaapakaḥa pañcavaadanee aagacchati.

(2) Translate into Sanskrit.

(i) You must get up at 5 O'clock in the morning.
(ii) Let me have my meal immediately.
(iii) We should take our meal in your house.
(iv) All of us must go to class now.
(v) Let them sing a song.
(vi) You should write a letter to your father.
(vii) Wait a minute and then go.
(viii) Let him live in the forest.
(ix) See the beauty of the garden.
(x) Let the King punish the thief.

(3) Practice prohibitive imperative forms of the above sentences by using *maa* before the verb.

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Cycle-21

Topical Focus : Entertainment and transportation.

Grammatical Focus : Conditional forms of verbs.
Dative case suffix.

Ritual : muhur muhuḥu again and again

Model Sentences :

M_1	yadi tvam aagacchasi tarhi aham api aagacchaami.	'If you come, I too will come.'
M_2	yadi vahitram na aagatam tarhi mṛttaree eeva gacchaama.	'If we don't get bus let us go by car.'
M_3	api tvam naaṭaka darśanaartham gacchasi ?	'Do you go to see drama ?'
M_4	yadi vahitram na aagatam tarhi kim karavaama ?	'If we don't get bus what should we do ?'

Conversations

C_1	A: api tvam naaṭaka darśanaaya aagacchasi ?	'Do you come to see the drama ?'
	B: yadi tvam gacchasi tarhi ahamapi aagacchaami.	'If you go, I too will come.'

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	A: yadi vargaḥ pañca vaadanee viratataḥ tarhi vayamapi gacchaama.	'If the class is over by 5 O'clock let us go.'
	B: yadi saḥa viśeeṣapaatham śikṣayati tarhi vayam na gaccheema.	'If he takes special class, then we may not be able to go.'
	A: yadi sapta vaadanee gaccheema tarhi praveeśa patram labheemahi kim ?	'Will the ticket be available if we go by 7 O'clock ?'
	B: baaḍham, vayam praayaḥa praapnuvaama.	'Yes, we may get.'
C_2	A: naaṭakam kiidṛśam aasiit ?	'How was the drama ?'
	B: tat ramyam aasiit, katham vayam pratigacchaama ?	'It was fine. How shall we return ?
	A: yadi vahitram praapnumaḥa teena eeva gaccheema.	'If we get bus let us go by that.'
	B: yadi vahitram na aagacchati tarhi mṛttaree gaccheema.	'If we don't get bus, let us go by taxi.'
	A: aam, mṛttareeṇa eeva gaccheema. anyathaa vayam vilambitaaḥa bhavaamaḥa.	'Yes, let us go by a taxi, otherwise we will be late.'

Vocabulary

vahitram	'bus'	*N*	**vad**	'to tell'	
mṛttaram	'car'	*N*	**jñaa (jaanaa-)**	'to know'	
pravahaṇam	'ship'	*N*	**praap (praapnoo-)**	'to obtain'	
śakaṭam	'cart'	*N*	**darśanam**	'seeing'	*N*
vaahanam	'vehicle'	*N*			
dvicakra-vaahanam	'bicycle'	*N*	**anyathaa**	'otherwise'	
viśeeṣapaa-ṭhaḥa	'special class'	*N*	**praayaḥa**	'perhaps'	

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		ramyam	'beauti-'
praveeśapat-ram	'entry ticket'	*N*	ful'

Teacher's Notes

M_1 In place of tvam 'you' substitute other pronouns and accordingly change the verb ending.

In place of yadi aagacchasi 'if you come' substitute

yadi vadasi	'if you tell'
yadi icchasi	'if you desire'
yadi gaayasi	'if you sing'
yadi pacasi	'if you cook food'

M_2 In place of vahitram 'bus' substitute

śakaṭam 'cart'	dvicakravaahanam 'cycle'
vaahanam 'vehicle'	pravahaṇam 'ship'

M_3 In place of naaṭakadarśanaartham 'to see drama' substitute

calaccitra-darśanaartham	'to see cinema'
naaṭyaśaalaam	'to dance hall'
deevamandiram	'to temple'

C_1 In place of naaṭakam 'drama' substitute the names of the other forms of entertainment.

Ask your students to converse about their week-end programmes using conditional forms of verbs.

Learner's Notes

muhurmuhuḥu 'again and again'. This is a repetitive adverb used to denote a thing occurring more than once.

'yadi ..... ' 'if ..... ' conditional clause marker is invariably followed by tarhi 'then'.

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Grammatical Notes

yadi if	tvam you	gacchasi go	tarhi then	aham I	api also	gacchaami go

If you go, I too will go.

In such sentences verbs can be in present or future tense or in imperative or potential mood depending on the meaning desired to be communicated (affirmative, imperative 'should' or potential 'may' 'might' etc., etc.,)

There is a separate conditional mood in Sanskrit but it is not ordinarily used.

artham is added to the noun to denote the meaning of 'for the sake of'. bhoojanaartham 'for the sake of meals'. This has more or less the same meaning as that of dative case.

bhoojanaaya 'for meāls'
naaṭakadarśanaaya 'for seeing drama.'

Dative case suffix is used to indicate the indirect object of verbs meaning 'to give' 'to show' 'to send' 'to promise' etc.,

saḥa maaṇavakaaya pustakam dadaati
He gives book to the student.

Dative case forms of certain nouns and pronouns :

baalaḥa	'boy'	baalaaya 'to the boy'
baalaaḥa	'boys'	baaleebhyaḥa
baalaa	'girl'	baalaayai
baalaaḥa	'girls'	baalaabhyaḥa
phalam	'fruit'	phalaaya
phalaani	'fruits'	phaleebhyaḥa
aham	'I'	mahyam
vayam	'we'	asmabhyam
tvam	'you (Sg.)	tubhyam.
yuuyam	'you' (Pl.)	yuṣmabhyam
saḥa	'he'	tasmai

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tee	'they' M Pl.	teebhyaḥa
saa	'she'	tasyai
taaḥa	'they' F Pl.	taabhyaḥa
ayam	'this' M Sg.	asmai
imee	'they' M Pl.	eebhyaḥa
iyam	'this' F Sg.	asyai
imaaḥa	'this' F Pl.	aabhyaḥa
kaḥa	'who' M Sg.	kasmai
kee	'who' M Pl.	keebhyaḥa
kaa	'who' F Sg.	kasyai
kaaḥa	'who' F Pl.	kaabhyaḥa

Supplement

Translate the following into Sanskrit

(i) If you go to shop please bring me some fruits.
(ii) If you come to my house I will give that book to you.
(iii) If you don't eat you will not sleep well.
(iv) If you write a letter he will come here.
(v) If you give this book today I will read it tomorrow.
(vi) If you drink milk you will become strong.
(vii) If you get up early in the morning I will give you milk.
(viii) If you read the lesson again and again you will understand it well.
(ix) If the dog barks, thief will run away.
(x) If you cook food I will come to eat it.

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Grammatical Notes

yadi if	tvam you	gacchasi go	tarhi then	aham I	api also	gacchaami go

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vayam	'we'	asmabhyam
tvam	'you (Sg.)	tubhyam.
yuuyam	'you' (Pl.)	yuṣmabhyam
saḥa	'he'	tasmai

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saa	'she'	tasyai
taaḥa	'they' F Pl.	taabhyaḥa
ayam	'this' M Sg.	asmai
imee	'they' M Pl.	eebhyaḥa
iyam	'this' F Sg.	asyai
imaaḥa	'this' F Pl.	aabhyaḥa
kaḥa	'who' M Sg.	kasmai
kee	'who' M Pl.	keebhyaḥa
kaa	'who' F Sg.	kasyai
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Translate the following into Sanskrit

(i) If you go to shop please bring me some fruits.
(ii) If you come to my house I will give that book to you.
(iii) If you don't eat you will not sleep well.
(iv) If you write a letter he will come here.
(v) If you give this book today I will read it tomorrow.
(vi) If you drink milk you will become strong.
(vii) If you get up early in the morning I will give you milk.
(viii) If you read the lesson again and again you will understand it well.
(ix) If the dog barks, thief will run away.
(x) If you cook food I will come to eat it.

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Cycle-22

Topical Focus : Advice, instruction and commands.

Grammatical Focus : Emphatic and prohibitive forms of verbs by suffixing tavya or aniiya. Infinitive of purpose by suffixing tum.

Ritual : asti kila ? Is it ?
naasti kila ? Is it not ?

Model Sentences :

M_1	mayaa maisuuru nagaram gantavyam	'I should go to Mysore city.'
M_2	tvayaa idam kathaanakam ghaṇṭaa trayee paṭhitavyam.	'This book should be read by you within three hours.'
M_3	deevaalayee dhuumapaanam keenaapi na kartavyam.	'Smoking is prohibited in the temple.'
M_4	tvayaa adhunaa kutra gantavyam ?	'Where should you go now ?'
M_5	idam kathaanakam kadaa paṭhitavyam ?	'When should this story book be read ?'
M_6	api deevaalayee dhuumapaanam na kartavyam ?	'Should we not smoke in the temple ?

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Conversations

C_1	A: namaskaaraḥa rameeśa, kuśalam tava ?	'Good morning Ramesh. How do you do ?'
	B: aham kuśalii goopaala, tvam punaḥa ? ayam mama mitram prakaaśaḥa. kaaśiinagaraat aagataḥa. saḥa goopaalaḥa.	'I am fine Gopal, What about you ? This is my friend Prakash, he has come from Benaras. And he is Gopal.
	A: namaskaaraḥa, api beṅgaluurunagarii roocatee prakaaśaaya ?	'Good morning. Does Mr. Prakash like Bangalore City ?'
	B: aam,roocatee. parantu nagariim eekaakii samyak draṣṭum na śaknooti .	'Yes, but he can't see the city well if he goes alone,'
	A: kimartham ? tvam teena saha na gacchasi ?	'Why ? Aren't you going with him ?'
	B: teena saha gantum aham na śaknoomi. mayaa adhunaa eeva maisuurunagaram gantavyam.	'I can't go with him. I have to go to Mysore now.'
	A: tarhi aham nagariim darśayitum prakaaśeena saha gacchaami.	'Then I will go with him to show the city.'
C_2	A: ahoo, nuutanam kathaanakam, tvadiiyam kim idam giitee ?	'Oh, a new novel! Is it yours Geeta ?'
	B: na, idam mama bhraatuḥu, tvam paṭhitum icchasi ?	'No, this is my brother's. Do you like to read it ?'
	A: aam.icchaami, api uttamam asti ? api mama gṛham neetum śaknoomi?	'Yes, I like to read. Is it good ? Can I take it home ?'
	B: idam tu atiiva uttamam, parantu gṛham na neetavyam.	'Yes, it is very nice, but it is not possible to take it home.'

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A: tarhi atra eva aham idam paṭhaami. 'If so, I will read it here.'

B: baaḍham, ghaṇṭaatrayee idam paṭhitavyam. 'O.K. you should read it within three hours.'

C_3 A: kim naama asya deevaalayasya ? 'What is the name of this temple ?'

B: ayam tu atra prasiddhaḥ cennakeeśava deevaalayaḥ. 'This is the famous Chennakeshava Temple (of Belur)'

A: ayam tu sundaraḥ viśaalaḥ ca. 'This is quite beautiful and large.'

B: api tvam prathamam deevaalayam aagataḥ ? 'Are you visiting the temple for the first time ?'

A: aam, asmin deeśee parantu asmaakam deeśee ameerikaayaam eekadaa kṛṣṇamandiram apaśyam. 'Yes, in the country. But in my country America, I have seen Krishna temple once.'

B: api sundaram asti tat ? 'Is that beautiful ?'

A: aam, kintu eetaavat viśaalam naasti. 'Yes, but not so big as this.'

B: api aham atra dhuumapaanam kartum śaknoomi ? 'Can I smoke here ?'

A: na, deevaalayee keenaapi dhuumapaanam na kartavyam. 'No, smoking is not allowed in temple.'

Vocabulary

śak (saknoo-)	'be able'	**samyak**	'well'	
nii (nay-)	'to take, to carry to lead'	**saha**	'with'	
		dhuumaḥa	'smoke'	*M*
		dhuumapaanam	'smoking'	*N*
dṛs (paśy-)	'to see'			
paaṭhay	'to teach'	**kathaanakaṃ**	'story,	*N*

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puuray	'to complete'			novel'	
ghaṇṭaatrayee	'three hours'		**leekhanam**	'essay'	*N*
videeśiiyaḥa	'foreigner'	*M*	**adhikaarii**	'officer'	*M*
viśaalaḥa	'large'	*M*	**suraapaanam**	'drinking liquor'	*N*
uttamam	'good'	*N*	**bhaktaḥa**	'devotee'	*M*

Teacher's Notes

M_1 In place of maisuuru nagaram 'Mysore City' substitute

vipaṇim 'to shop' śaalaam 'to school'
graamam 'to village' vargam 'to class'

M_2 In place of kathaanakam 'story, novel' substitute

leekhanam 'essay' patrikaam 'newspaper'
pustakam 'book' paaṭham 'lesson'

In place of paṭhitavyam 'should be read' substitute

likhitavyam 'should be written'
paaṭhayitavyam 'should be taught'

M_3 In place of dhuumapaanam 'smoking' substitute

suraapaanam 'drinking liquor'
kṣiirapaanam 'drinking milk'

In place of keenaapi 'by no one'

mayaa api 'by me also'
teena api 'by him also'
videeśiiyeena api 'by foreigner also'
adhikaaribhiḥi api 'by officers also'
bhaktaiḥi api 'by devotees also.'

Learner's Notes

tu is a particle which is used to pin point certain objects or to refer

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to certain established facts or when the attention of the hearer is drawn to a certain point.

Chennakeshava temple is located in Belur. It is a famous temple in Karnataka known for its architecture and sculpture.

Grammatical Notes

mayaa by me	maisuuru nagaram Mysore City	gantavyam should go

I should go to Mysore City.

'tavya' is added to the root to indicate obligatory action. *aniiya* can also be added instead of *tavya*. This is mostly used in the sense of imperative mood.

Observe that the subject takes instrumental case in such constructions. It has passive or impersonal meaning.

tvayaa by you	dhuumapaanam smoking	na not	kartavyam to be done

You should not smoke.

Like passive constructions object is in nominative case and subject in instrumental case.

With negative particle *na* the above sentence is in prohibitive construction.

Alternative forms of emphatic or obligatory constructions with *tavya* and *aniiya*.

likh 'to write'	leekhitavyam	leekhaniiyam
paṭh 'to read'	paṭhitavyam	paṭhaniiyam
khaad 'to eat'	khaaditavyam	khaadaniiyam

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kriiḍ 'to play'	kriiḍitavyam	kriiḍaniiyam
gam 'to go'	gantavyam	gamaniiyam
kṛ 'to ḍo'	kartavyam	karaṇiiyam

saha 'with' governs instrumental case.

mayaa saha	'with me'
teena saha	'with him'
baalakeena saha	'with boy'

tum is infinitive suffix to denote the meaning of 'for going' 'for seeing' 'to cook, for cooking' etc.,

saḥa paṭhitum atra aagacchati
He comes here for reading

Supplement

Convert the following sentences into emphatic/obligatory forms as per the model given below.

saḥa pratidinam paaṭham paṭhati
teena pratidinam paaṭhaḥa paṭhitavyaḥa

(i) saa annam pacati.
(ii) aham ameerikaadeeśam gacchaami.
(iii) tvam ḍadhunaa na aṭasi.
(iv) tee maaṇavakaaḥa veegeena dhaavanti.
(v) tvam kim kaaryam karooṣi ?

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Cycle-23

Topical Focus : Common activities and visits.

Grammatical Focus : Indeclinable past participle like kṛtvaa 'having done, after doing.'

Ritual : alam kriidayaa 'enough of playing, stop playing'

Model-Sentences :

M_1	vayam upaahaaram khaaditvaa vipaṇim gacchaamaha	'We go to market after having breakfast.'
M_2	saha kaaryaalayee kaaryam kṛtvaa saayam bheeṣajaalayam gacchati.	'He goes to the hospital in the evening after working in the office.'
M_3	vayam kadaa vipaṇim gacchaama ?	'When shall we go to the market ?'
M_4	saha kaaryaalayee kaaryam krtvaa kutra gacchati ?	'Where does he go after working in the office ?'

Conversations

C_1	A. adhunaa tvam kim karooṣi?	'What do you do now ?'

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B. adhunaa aham śaalaam gacchaami. 'I go to school now.'

A. paaṭhaśaalaayaaḥa aagatya kim karooṣi ? 'What do you do after coming from the school ?'

B. paaṭhaśaalaayaaḥa aagatya kriiḍaami. 'I will play after coming from the school.'

A. alam kriiḍayaa, alpam upaahaaram khaaditvaa vipaṇim gacchaamaḥa 'No more playing. Let us go to market after eating snacks.'

C_2 A. namaskaaraḥa goopaala, api kuśalam ? 'Hellow Gopal, how do you do ?'

B. aam, kuśalii, mama bhaaryaa tu na kuśalinii. 'Yes, I am fine, but my wife is not well.'

A. api saa gṛhee eeva eekaakinii tiṣṭhati ? 'Is she alone at home ?'

B. na, adhunaa saa bheeṣajaalayee asti. ataḥa kaaryam kṛtvaa śiighram gantavyam. 'No, she is in the hospital. So, I have to go there soon after working in the office.'

A. tatra gatvaa kati vaadana paryantam sthaasyasi ? 'Till what time will you stay there (after going) ?'

B. nava vaadanaparyantam tatra sthitvaa gṛham gamiṣyaami 'I will go home after staying there till 9.00 p.m..'

Vocabulary

rud	'to weep'	**upaahaaraḥa**	'snacks'	*M*
anu + kṛ	'to follow'	**bheesajaa-layaḥa**	'hospital'	*M*
prakṣaalay	'to wash'			
chid (china-)	'to cut'	**eekaakii**	'alone'	*M*
svap	'to sleep'	**eekaakinii**	'alone'	*F*
ud + sthaa (uttiṣṭh-)	'to wake up'	**snaanam**	'bath'	*N*

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Teachers' Notes

M_1 In place of upaahaaram 'snacks' substitute

kaafiim piitvaa	'after drinking coffee'
kṣiiram piitvaa	'after drinking milk'
snaanam kṛtvaa	'after bathing'
patram likhitvaa	'after writing letter'

In place of vipaṇim 'market, shop' substitute

calaccitramandiram	'cinema theatre'
nirdeeśakasya gṛham	'director's house'
mitrasya prakooṣṭham	'friend's room'
bheeṣajaalayam	'nursing home, hospital.'

M_2 In place of kaaryaalayee 'in the office' substitute

kṣeetree	'in the field'
gṛhee	'in the house'
vidyaalayee	'in the school'
vargee	'in the class'

Learner's Notes

alam 'enough' is used while asking to put an end to an action. This governs the instrumental case to the word denoting the action or point which is undesirable and expected to be stopped.

alam roodaneena	'enough of weeping' 'stop weeping'
alam vivaadeena	'enough of discussion'
alam kriiḍayaa	'enough of playing'

Grammatical Notes

aham	pustakam	paṭhitvaa	śaalaam	gacchaami
I	book	having read	school to	go

I go to the school after reading the book.

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Indeclinable past participle denotes an action which is completed before another action.

This is formed by adding *tvaa* to the root.

kṛ	'to do'	kṛtvaa	'having done'
paṭh	'to read'	paṭhitvaa	'having read'
bhuu	'to become'	bhuutvaa	'having become'

when the root is preceded by upasarga, the suffix assumes the form *ya.*

aa + gam	'to come'	aagatya	'having come'
anu + kṛ	'to follow'	anukṛtya	'having imitated'

These participles are indeclinables and hence do not change according to gender or number.

Supplement

1. Combine the following pairs of sentences using past participle forms.

   Model : aham vṛttapatrikaam paṭhaami
   paścaat bhoojanam karoomi.

   aham vṛttapatrikaam paṭhitvaa bhoojanam karoomi.

   (i) (a) tee kriiḍanti
   (b) paścaat kaafiim pibanti.

   (ii) (a) yuuyam śaalaam gacchatha
   (b) yuuyam giirvaaṇabhaaṣaam paṭhatha.

   (iii) (a) tvam paayasam paca.
   (b) tvam tat atra aanaya.

   (iv) (a) saa ameerikaadeeśam gacchati
   (b) saa tatra giirvaaṇabhaaṣaam paaṭhayati.

   (v) (a) aham kaaryaalayee kaaryam karoomi.
   (b) aham saayam calaccitram paśyaami.

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2. Observe the narration

(i) aham praataḥa kaafiim pibaami.
(ii) aham praataḥa snaanam karoomi.
(iii) aham paścaat vṛttapatrikaam paṭhaami.
(iv) paścaat upaahaaram khaadaami.

All the above sentences can be combined into one.

aham kaafiim piitvaa snaanam kṛtvaa vṛttapatrikaam paṭhitvaa upaahaaram khaadaami.

On the same model combine the following sentences into one using participle forms :

(i) saa vipaṇim gacchati.
(ii) saa śaakaani aanayati.
(iii) paścaat taani chinatti.
(iv) paścaat annam pacati.
(v) tadanantaram samyak khaadati.
(vi) pascaat dvighaṇṭaaparyantam svapiti.
(vii) anantaram calanacitra mandiram gacchati

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Cycle-24

Topical Focus : Certain daily duties

Grammatical Focus : Present participle and its use in present continuous tense.

Ritual : jhaṭiti 'soon'

Model Sentences :

M_1	mama pitaa puujaam kurvan asti.	'My father is performing worship.'
M_2	saa kaaphiim pibantii vṛttapatrikaam paṭhati.	'She reads newspaper while drinking coffee.'
M_3	tava pitaa kim kurvan asti ?	'What is your father doing?'
M_4	saa kaaphiim pibantii kim paṭhantii asti ?	'What is she reading while drinking coffee ?'

Conversations

C_1	A. namaskaaraha, api tava pitaa gṛhee asti ?	'Good morning, Is your father at home ?'
	B. aam, asti. upaviśatu bhavaan.	'Yes, he is. Please be seated.'
	A. kim kurvan asti saḥa ?	'What is he doing ?'
	B. saḥa puujaam kurvan asti.	'He is performing worship.'

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	A. tava maata kim kurvatii asti ?	'What is your mother doing ?'
	B. saa pacantii asti, bhavaan vṛttapatrikaam paṭhan astu, pitaa jhaṭiti aagamiṣyati.	'She is cooking. Please be reading newspaper. Father will come here soon.'
C_2	A. **namaskaaraḥa saralee, api** parisamaaptam praataḥa kaaryam ?	'Hellow Sarala ! Is your morning work over?'
	B. kaaryam tu na parisamaaptam,adhunaa kañcit kaalam vṛttapatrikaa paṭhitavyaa.	'Duty is not yet completed. Now I should read newspaper for sometime.'
	A. tava putrii kamalaa kim kurvatii asti ?	'What is your daughter Kamala doing ?'
	B. saa adhunaa śaalaayaaḥa paaṭhaan paṭhantii asti.	'She is studying her school lessons.'
	A. api saa praataḥa vṛttapatrikaam na paṭhati?	'Doesn't she read newspaper in the morning ?'
	B. atha kim ? pratidinam saa kaaphiim pibantii eeva vṛttapatrikaam paṭhati.	'Of course, she reads newspaper while drinking coffee everyday.'

Vocabulary

puujaa	'worship'	*F*	**rud**	'to weep'
duura-darśanam	'tele-vision'	*N*	**danḍay**	'to punish'
			jhaṭiti	'soon'
kaaryam	'work'	*N*		
paakam	'cooking'	*N*		
parisamaaptam	'completed'			

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Teachers' Notes

M_1 In place of pitaa 'father' substitute other kinship terms (masculine forms) like

bhraataa	'brother'	maatulaha	'maternal uncle'
śvaśuraha	'father-in-law'		

In place of puujaam 'worship' substitute

bhoojanam	'food'	paakam	'cooking'
snaanam	'bath'	kaaryam	'work'

M_2 In place of kaaphii 'coffee' substitute names of other drinks.

In place of kaaphii 'coffee' substitute the names of eatables and accordingly change pibantii to khaadantii.

In place of vṛttapatrikaam paṭhati 'reads newspaper, substitute

duuradarśanam paśyati 'watches T.V.'
saṅgiitam śruṇooti 'listens to music'
patram likhati 'writes letter'
naaṭakam paśyati 'watches drama.'

In place of kaaphim pibantii 'while drinking coffee' substitute

udyaanee aṭantii 'while wandering in garden'
gṛhee upaviśantii 'while sitting in house'
paakagṛhee pacantii. 'while cooking in kitchen'

Learners' Notes

jhaṭiti is used to denote quick action like

jhaṭiti aagaccha 'come quickly'
jhaṭiti paṭha 'read quickly'
jhaṭiti bhoojanam kuru 'eat quickly'

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Grammatical Notes

mama	pitaa	patram	likhan	asti
my	father	letter	writing	is

My father is writing a letter.

Present participle is formed by adding *an* to the present base in parasmaipada and *maana* in aatmaneepada.

This with the auxiliary root *as* 'to be' gives the continuous forms. If the auxiliary verb is in present tense it becomes present continuous.

If this participle is followed by another finite verb we get two actions taking place simultaneously.

saḥa paṭhan calati.

He reads while walking.

Present participle has the following forms in different genders

paṭh 'to read'

	Sg	Du	Pl
M	paṭhan	paṭhantau	paṭhantaḥa
F	paṭhantii	paṭhantyau	paṭhantyaḥa
N	paṭhat	pathatii	paṭhanti

labh 'to obtain' aatmaneepada

M	labhamaanaḥa	labhamaanau	labhamaanaaḥa
F	labhamaanaa	labhamaanee	labhamaanaaḥa
N	labhamaanam	labhamaanee	labhamaanaani

When used as adjectives they agree with noun in gender, number and case.

paṭhan baalakaḥa
paṭhantam baalakam
paṭhataḥa baalakasya

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Supplement

1. Answer the following.
   (i) tvam adhunaa kim kurvan asi ?
   (ii) saḥa kutra gacchan asti ?
   (iii) saa kim gaayantii asti ?
   (iv) tee baalaaḥa katham dhaavantaḥa santi ?
   (v) kaaphim piban kim karoṣi ?
   (vi) api baalaaḥa sadaa hasantaḥa jalpanti ?

2. Convert the following into present continuous forms
   śiśuḥu kṣiiram pibati.
   saḥa giitam gaayati
   aham moodakam khaadaami.
   tvam kim paṭhasi ?
   yuuyam kim paśyatha ?
   vayam kandukam kriiḍaamaḥa.
   baalakaaḥa pariikṣaam likhanti.
   eekaḥa baalakaḥa rooditi.
   upaadhyaayaḥa baalakam daṇḍayati.
   saḥa tatra kim karooti ?

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Cycle-25

Topical Focus : Likes and dislikes

Grammatical Focus : Past participles used as adjectives

Ritual : kim tarhi ? 'What then ?'
na kila ? 'Is it not so ?'

Model Sentences :

M_1	mayaa paṭhitaa aakhyaayikaa uttamaa asti.	'The story read by me is good.'
M_2	nahi, aśookabhoojanagṛhee bhuktam bhoojaṅam ruciram na aasiit.	'No, the food eaten at Hotel Ashoka was not delicious.'
M_3	teena adhiitam śaastram vaidyaśaastram	'The science studied by him is Medical Science.'
M_4	tvayaa paṭhitaa aakhyaayikaa katham aasiit ?	'How was the novel read by you ?'
M_5	api aśookabhoojanagṛhee bhuktam bhoojanam ruciram aasiit ?	'Was the food eaten at Hotel Ashoka delicious ?'
M_6	teena adhiitam śaastram kim?	'What was the science studied by him ?'

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Conversations

C_1	A. bhoo raama, namaskaaraḥa .	'O Rama, Hellow !'
	B. bhoo prakaaśa, bahudina-paryantam na dṛṣṭaḥa tvam granthaalayee.	'Hellow Prakash, you are not seen at all for many days in the library.'
	A. kaaryabhaaraḥa bahulaḥa aasiit, viraamaveelaa na aasiit.	'There was too much work. I had no free time at all.'
	B. paśya paśya srii raviśankarasya nuutanam pustakam .	'O look, a new book of Mr. Ravishankar.'
	A. api paṭhitam tasya pustakam tvayaa puurvam?	'Has his book been read by you earlier ?'
	B. mayaa paṭhitam tasya pustakam, tat uttamam aasiit. mayaa paṭhitaa tasya eekaa aakhyaayikaa api atiiva ramyaa aasiit.	'His book read by me earlier was good. One of his stories read by me was also very good.'
C_2	A. hee ramee, api parisamaaptam tava kaaryam?	'O Rama, is your work over ?
	B. adhunaa eeva parisamaap-tam, kutra gacchaamaḥa bhoojanaartham ?	'It was over just now. Where shall we go for food ?'
	A. api aśooka bhoojanagṛham gacchaamaḥa ?	'Shall we go to Hotel Ashoka ?'
	B. maastu, tatra gatasap-taahee bhuktam bhooja-nam ruciram naasiit.	'No, the food we ate there last week was not delicious.'
	A. kim tarhi ? jaanaasi kiñcit uttamam upahaaragṛham ?	'What shall we do then ? Do you know some good restaurant ?'

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B. aam, atraiva eekam nuutanam bhoojanagṛham asti, tatra sthitaani sarvaaṇi bhakṣyaaṇi bahu ruciraaṇi. 'Yes, just close by there is a new restaurant. All the dishes available there are delicious.'

C_3 A. saḥa tava putraḥa kila ? 'Is he your son ?'

B. aam, teena adhunaiva vaidyaśaastram adhiitam. 'Yes, he has just studied (completed) Medicine.'

A. api teena svataḥa kaaryam pravartitam ? 'Did he start his own practice ?'

B. asmin samvatsaree anyasmin vaidyaalayee kaaryam kṛtvaa aagaami samvatsaree svayam rugṇaalayam sthaapayiṣyati. 'He will work in some hospital this year and will start his own practice from next year.'

Vocabulary

jñaa (jaanaa-)	'to know'		**kaaryabhaaraḥa**	'load of work'	*M*
bhuj (bhunak-)	'to eat'		**śaastram**	'science'	*N*
pravṛt (pravart-)	'to be engaged in work'		**vaidyaśaastram**	'medical science'	*N*
adhiitam	'studied'	*N*	**bahudina-paryantam**	'for many days'	
parisamaaptam	'finished'	*N*	**viraamaveela**	'free time'	*F*
sthaapay	'to establish'		**bhakṣyaaṇi**	'eatables'	
ruciram	'tasty'	*N*	**svayam**	'self, own'	
nuutanam	'new'	*N*	**rugṇaalayaḥa**	'nursing home'	
ramyaa	'beautiful'	*F*	**śaapaḥa**	'curse'	*M*
bahulaḥa	'much'	*M*	**han**	'to kill'	
yoodhaḥa	'soldier'	*M*	**muktaḥa**	'freed'	
yuddham	'war'	*N*	**nind**	'to blame'	
seevakaḥa	'servant'	*M*			
daa (dadaa-)	'to give'				
kanyaa	'girl, maiden'	*F*			
taaḍay-	'to beat'				

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Teachers' Notes

M_1 In place of paṭhitaa aakhyaayikaa 'the story that was read' substitute

likhitaa kavitaa 'the poem that was written'
paṭhitaa vṛttapatrikaa 'the newspaper that was read'
darśitaa nagarii 'the city that was shown'

In place of uttamaa 'good' substitute

na uttamaa 'not good'

M_2 In place of bhuktam bhoojanam 'the food that was eaten' substitute

piitam kṣiiram 'the milk that was drunk'
dṛṣṭam calaccitram 'the cinema that was seen'

In place of ruciram 'delicious' substitute

atiiva uttamam 'very good'

In place of vaidyaśaastram 'medical science' substitute the names of other subjects and sciences.

C_1 In place of nuutanam pustakam 'new book' substitute

nuutanaa kavitaa 'new poem'
nuutanam gṛham 'new house'
nuutanam ghaṭikaayantram 'new watch'
nuutanaḥa śiśyaḥa 'new pupil'

Learners' Note

kim tarhi 'what then' is used when the desired thing is not obtained or happened and when one surmises about the possibilities of alternate proposals.

Note the sandhi forms

adhunaa + eeva = adhunaiva
na + aasiit = naasiit

Past passive participles as adjectives agree with the nouns in gender number and case.

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Grammatical Notes

mayaa	dṛṣṭaḥa	baalakaḥa	tatra	asti
by me	seen	boy	there	is

The boy who is seen by me is there.

mayaa	paṭhitaa	aakhyaayikaa	uttamaa	aasiit
by me	read	story	good	was

The story read by me was good.

mayaa	khaaditam	phalam	madhuram	aasiit
by me	eaten	fruit	sweet	was

The fruit eaten by me was sweet.

Note that the past passive participles are used here as adjectives and hence they agree with the noun in gender, number and case.

dṛṣṭaḥa baalakaḥa	'the boy who is seen'
dṛṣṭam baalakam	'to the boy who is seen'
dṛṣṭeena baalakeena	'by the boy who is seen'
dṛṣṭasya baalakasya	'of the boy who is seen etc.'

Observe the following sentence in C_1.

mayaa paṭhitaa eekaa aakhyaayikaa atiiva ramyaa aasiit.

Note the accord among the words paṭhitaa, eekaa, aakhyaayikaa and ramyaa.

Supplement

1. Match the following :

patram vṛkṣaat	taaḍitaaḥa
mayaa giitam	ninditaa
saa baalaa	hataḥa
yoodhaḥa yuddhee	muktaḥa

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upaadhyaayeena baalaaḥa patitam
saḥa śaapaat śrutam

2. Frame two sentences from each of the following :

dṛṣṭaa	kanyaa
bhuktam	bhoojanam
patitam	patram
likhitam	pustakam
nirmitam	gṛham
paṭhitaa	kavitaa
dattaḥa	aśvaḥa
ninditaḥa	seevakaḥa

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Cycle-26

Topical Focus : Sight seeing

Grammatical Focus : Past participles
(used as adjectival predicates)

Ritual : yadyapi.... even though
tathaapi... yet

Model Sentences :

M_1	gatavarṣee mayaa taajamahalam dṛṣṭam.	'I saw Taj Mahal last year.'
M_2	Kannambaaḍi seetuḥu śrii viśveeśvarayyeena nirmitaḥa.	'Kannambadi Dam was constructed by Sri Vishweswaraiah.'
M_3	raamaayaṇam mahaakaavyam vaalmikinaa viracitam.	'The epic Ramayana was written by Valmiki.'
M_4	tvayaa kadaa taajamahalam dṛṣṭam ?	'When was the Taj Mahal seen by you ?'
M_5	kannambaaḍi seetuḥu keena nirmitaḥa ?	'By whom was Kannambadi Dam built ?'
M_6	raamaayaṇam mahaakaavyam keena viracitam ?	'By whom was the epic Ramayana written ?'

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Conversations

C_1	A. api tvayaa dehalii nagaram dṛṣṭam ?	'Have you seen Delhi?'
	B. atha kim ? gatavarṣee mayaa dṛṣṭam.	'Of course, I did see it last year.'
	A. tvayaa tatra kimanyat dṛṣṭam ?	'What else did you see there ?'
	B. loohita-durgaḥa, kutub mahaa sthambhaḥa ca tatra mayaa dṛṣṭau.	'Red Fort and Kutub Minar were seen by me there.'
	A. kaḥa tvaam tatra anayat ?	'Who had taken you there?'
	B. mama bhraataa maam tatra anayat.	'My brother took me there.'
	A. kim tvayaa aagraa dṛṣṭaa?	'Did you see Agra?'
	B. aam, tatra mayaa taajamahalam dṛṣṭam .	'Yes, I saw Taj Mahal there.'
	A. api tvayaa mathuraa api dṛṣṭaa?	'Did you see Mathura ?'
	B. yadyapi mathuraa samiipee eeva aasiit tathaapi mayaa na dṛṣṭaa.	'Eventhough Mathura was near ., I did not see.'
C_2	A. paśya, ayam kannam-baaḍi jalabandhaḥa .	'Look, this is Kannambadi Dam.'
	B. Keena ayam nirmitaḥa?	'By whom was this built ?'
	A. ayam viśveeśvarayyeena nirmitaḥa .	'This was constructed by Vishveswaraiah.
	B. api saḥa mahaan abhiyantaa ?	'Was he a great engineer ?'
	A. aam, saḥa viśvavikhyaa-taḥa abhiyantaa aasiit. teena bahuuni audyamika samsthaanaani sthaapitaani .	'Yes, he was a world-famous engineer. Many industries were established by him.

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C_3 A. eetat kiidṛśam pustakam? 'What kind of book is this ?'

B. idam raamaayaṇam mahaakaavyam. 'This is the great epic Ramayana.'

A. keena idam racitam ? 'Who wrote this ?'

B. idam mahaakaavyam vaalmiikinaa viracitam 'This epic was written by Valmiki.'

A. api kannaḍa bhaaṣaayaam raamaayaṇam asti ? 'Is there Ramayana in Kannada language also ?'

B. aam, kannaḍabhaaṣaayaam puṭṭapeena viracitam. tat raamaayaṇadarśanam iti kathitam. 'Yes, in Kannada it was written by Puttappa. It is called Ramayana Darsana.'

Vocabulary

seetuḥu	'bridge'	*M*	**yadyapi**	'even though'
nirmaaṇam	'construction'	*N*	**tathaa**	'so'
nirmitam	'constructed'	*N*	**tathaapi**	'yet' 'even then'
mahaakaavyam	'epic poem'	*N*	**viracay**	'to construct'
bhikṣukaḥa	'beggar'	*M*	**kathay**	'to tell'
viśvavikhyaataḥa	'world famous'	*M*	**samiipa**	'near'
audyamika-samsthaanam	'industry'	*N*		
aṇyat	'other'	*N*		
yadi	'if'			

Teachers' Notes

M_1 In place of gatavarṣee 'last year' substitute the names of other time expressions like

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hyaḥa 'yesterday' pareedyuḥu 'day before yesterday.'
gatavaasaree 'last week'

In place of taajamahalam 'Taj Mahal' substitute the names of other spots of tourist attraction.

M_2 In place of raamaayaṇam 'Ramayana' substitute the names of other epics like mahaabhaaratam 'Mahabharata' and accordingly change the names of the authors.

Ask your students to narrate about an excursion or tour undertaken by them, using past participle forms.

Learners' Notes

1. *loohita durgaḥa* 'Red Fort' and *kutub mahaasthambhaḥa* 'Qutub Minar' are the two most important places of historical interest for a visitor to Delhi.
2. *taaja mahalam* 'Taj Mahal' at Agra is one of the seven wonders of the world.
3. Ramayana and Mahabharata are the two great epics of India.
4. Note that all the verbs used here are past passive participle forms but in giving their English translation sometimes finite verbs are used in conformity with the English usage and idiom.

Grammatical Notes

gata varṣee	mayaa	taajamahalam	dṛṣṭam
last year	by me	Taj Mahal	seen

The Taj Mahal was seen by me last year.
In the previous cycle past participles were used as adjectives occurring before nouns. Here these participles occur at the end of sentences as adjectival predicates. In other words the participle forms are used in place of finite verbs.

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They may optionally be followed by an auxiliary verb.

taajamahalam Taj Mahal	mayaa by me	dṛṣṭam seen	(aasiit) (was)

Since it is passive participle the subject is used in the instrumental case form like *mayaa* 'by me'.

Supplement

Rewrite the following sentences using the past passive participle forms in place of finite verbs.

(i) aham tat pustakam apaṭham.
(ii) baalakaḥa vṛkṣam apaśyat.
(iii) api tvam patram alikhaḥa ?
(iv) goopaalaḥa gṛhee kim akaroot ?
(v) maaṇavakaaḥa hyaḥa calaccitram apaśyan.
(vi) saḥa bhikṣukaaya ruupyakam adadaat.
(vii) api saa giitam samyak agaayat ?
(viii) śiśuḥu kṣiiram apibat.
(ix) praataḥa tvam kim akhaadaḥa ?
(x) api tava patnii bhoojanam apacat ?

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Cycle-27

Topical Focus : Gardening and daily routine.

Grammatical Focus : Past continuous forms of verbs

Ritual : punaḥ punaḥa 'again and again'

Model Sentences :

M_1	aham praataḥa paaṭham paṭhan aasam.	'I was reading lesson in the morning.'
M_2	tadaa aham vṛkṣakaan sin̆can aasam.	'I was watering the plants then.'
M_3	śiśuḥu raatrau atiiva rudan aasiit.	'The child was weeping very much in the night.'
M_4	praataḥa tvam kim kurvan aasiiḥi ?	'What were you doing in the morning ?'
M_5	tadaa tvam kim kurvan aasiiḥi ?	'What were you doing then?'
M_6	raatrau śiśuḥu kim kurvan aasiit ?	'What was the child doing in the night ?'

Conversations

C_1	A. praataḥa tvam kim kurvan aasiiḥi ?	'What were you doing in the morning ?'

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B. ṣaḍvaadanaat aṣṭa vaadana paryantam paṭhan aasam. 'I was reading from 6 O'clock to 8 O' clock.'

A. hyaḥa saayam tvam kim kurvan aasiiḥi ? 'What were you doing yesterday evening ?'

B. hyaḥa saayam aham kriiḍan aasam. 'I was playing yesterday evening.'

C_2 A. ravi vaasaree tvam kim kurvan aasiiḥi ? 'What were you doing on Sunday ?'

B. aham vṛkṣakaan siñcan aasam. 'I was watering the plants.'

A. tava gṛhasya purataḥa viithyaam aham gacchan aasam. 'I was going in the street in front of your house.'

B. api tvam maam apaśyaḥa? 'Did you see me?'

A. na, aham tava apatyaani paśyan agaccham. 'No, I passed through seeing your children.'

B. aham gṛhasya pṛṣṭhataḥa siñcan aasam. 'I was watering (plants) in the backyard.'

C_3 A. api tava śiśuḥu raatrau rudan aasiit ? 'Was your child weeping in the night?'

B. aam, saḥa atiiva rudan aasiit. 'Yes, he was weeping very much.'

A. api saḥa na svasthaḥa ? 'Was he not well ?'

B. tasya iiṣat jvaraḥa aasiit. 'He had slight fever.'

A. varaakaḥa, atiiva śiitala vaayuḥu, tam bahiḥi maa naya. 'Poor thing ! It is very chilly. Don't take him out.'

Vocabulary

has	'to smile'	**vṛkṣakaḥa**	'plant'
kheel	'to play'	**jvaraḥa**	'fever'
jalp	'to chat'	**viithii**	'street'
sic. (siñc-)	'to water'	**śiitala**	'cold'

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katipaya	'several'	**puratah̤a**	'in front of'
tadaa	'then'		
kr̤ṣ (karṣ.-)	'to plough'	**pr̤ṣṭhatah̤a**	'backside'

Teachers' Notes

M_1 In place of praatah̤a 'morning' substitute
saayam 'in the evening' raatrau 'in the night'
madhyaahnasamayee 'in the noon'

In place of paat̤ham pat̤han 'reading lesson' substitute
at̤an 'walking' pacan 'cooking'
svapan 'sleeping' kaaryam kurvan 'doing work'

M_2 In place of aham 'I' substitute other pronouns and accordingly change the verb endings.

M_3 In place of śiśuh̤u 'child' substitute
baalakah̤a 'boy' maanavakah̤a 'student'

In place of rudan 'weeping' substitute
hasan 'laughing' jalpan 'chatting'
kheelan 'playing' khaadan 'eating'

Learners' Notes

punah̤ punah̤a 'again and again' is used to emphasize that something is done or to be done again and again.

varaakah̤a is used to express pity and sympathy.

vr̤kṣah̤a means tree. *vr̤kṣakah̤a* means a small tree or plant.

Grammatical Notes

aham I	vr̤kṣakaan plants	siñcan watering	aasam was

I was watering the plants.

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Past continuous forms are formed by adding the past tense forms of the root *as* 'to be' to the present participle.

saḥa siñcan asti	He is watering (plants)
saḥa siñcan aasiit	He was watering (plants)

Supplement

1. Transform the following into past continuous forms
   - (i) aham gatavarṣee mumbayi nagaree kaaryam akaravam.
   - (ii) mama mitrasya putraḥa tatra eeva apaṭhat.
   - (iii) tvam hyaḥa kutra agacchaḥà ?
   - (iv) raatrau saa katipāya giitaani agaayat.
   - (v) saa tatra eeva patram alikhat.

2. Transform the following present continuous forms into past continuous forms.
   - (i) kamalaa patram likhantii asti.
   - (ii) maataa prakooṣṭhee svapantii asti.
   - (iii) aham moodakam pacan asmi.
   - (iv) tvam tatra kim paśyan asi ?
   - (v) baalakaaḥa kandukam kriiḍantaḥa santi.

3. Note the names of different professions and their functional verbs and practice them using in past continuous forms : e.g.

   karṣakaḥa kṣeetram karṣan aasiit.
   'Farmer was ploughing in the field, etc.

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Cycle-28

Topical Focus : Narration and reporting

Grammatical Focus : Use of *iti* 'thus' 'like this' 'so' etc. Quotative particle

Ritual : ityeeva 'like this only'

Model Sentences :

M_1	aham śvaḥa kaaryaalayam na aagamiṣyaami iti saḥa avadat.	'He said that he will not come to the office tomorrow.'
M_2	saḥa buddhimaan iti sarvaiḥi kathyatee.	'It is said by everyone that he is intelligent.'
M_3	tava putraḥa api tvayaa saha calaccitram iikṣitum aagamiṣyati iti aham acintayam.	'I thought that your son also will come with you to see the movie.'
M_4	saḥa kim avadat ?	'What did he say ?'
M_5	tam prati sarvaiḥi kim kathyatee ?	'What is said about him by all ?
M_6	tvam kim acintayaḥa ?	'What did you think ?'

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Conversations

C_1	A. ayam asmaakam kaaryaalayaḥa .	'This is our office.'
	B. atra tvam kutra upaviśasi?	'Where do you sit here ?'
	A. aham tasmin prakooṣṭhee rameeśasya samiipee upaviśaami.	'I sit in that room near Ramesh.'
	B. saḥa adya kutra asti ?	'Where is he now ?'
	A. adya saḥa kaaryaalayam na aagataḥa.	'Today he has not come to the Office.'
	B. tat tvam katham jaanaasi ?	'How do you know that ?'
	A. aham śvaḥa kaaryaalayam na aagamiṣyaami iti hyaḥa eeva saḥa avadat.	'He told yesterday itself that he will not be coming to the office tomorrow.'
C_2	A. eeṣaa asmaakam paaṭhaśaalaa.	'This is our school.'
	B. atra kati chaatraaḥa santi ?	'How many students are here?
	A. atra chaatraaṇaam saṅkhyaa śatakadvayam vartatee .	'The students strength is two hundred here.'
	B. teeṣaam katamaḥa buddhimaan ?	'Who is intelligent among them ?'
	A. muurtiḥi atiiva buddhimaan iti sarvaiḥi kathyatee .	''It is said by everyone that Murthy is very intelligent.'
	B. tat atiiva ślaaghaniiyam .	'That is to be appreciated very much.'
C_3	A. śvaḥa vayam calaccitram iikṣitum gacchaamaḥa .	'Tomorrow we are going to see a movie.'
	B. tvam kati vaadanee atra aagacchasi ?	'At what time will you come here ?'

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A. aham kaaryaalayaat atra eeva aagamiṣyaami. 'I will come here from the office directly.'

B. baaḍham, parantu aham kimapi anyat acintayam. 'Fine, but I thought of something else.'

A. tvam kim acintayaḥa ? 'What did you think ?'

B. tava patnii api tvayaa saha calaccitram iikṣitum aagacchati iti aham acintayam . 'I thought that your wife will also come with you to see the movie.'

Vocabulary

tyaj	'to abandon'	**buddhimaan**	'intelligent'	*M*
		saṅkhyaa	'number'	*F*
daṇḍay	'to punish'	**naktam**	'night'	
namaskṛ (namaskaroo-)	'to salute'	**ślaaghaniiyam**	'appreciable'	
nind	'to blame'	**śuuraḥa**	'brave man'	
cintay	'to think'			
kathay	'to tell'	**unmattaḥa**	'mad man'	
niveeday	'to inform'	**muukaḥa**	'dumb'	
yaa	'to go'	**muurkhaḥa**	'stupid'	
aayaa	'to come'	**alasaḥa**	'lazy'	
kaamay	'to love'	**rajakaḥa**	'washerman'	

Teachers' Notes

M_1 In place of kaaryaalayam 'office' substitute
gṛham 'house' śaalaam 'school'
nagaram 'city' vipaṇim 'market, shop'

In place of saḥa 'he' substitute other pronouns and accordingly change the verb endings.

M_2 In place of buddhimaan 'intelligent' substitute
śuuraḥa 'brave' muukaḥa 'dumb'
unmattaḥa 'mad man' muurkhaḥa 'stupid'
alasaḥa 'lazy' rajakaḥa 'washerman'

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M_3 In place of putraha 'son' substitute other kinship terms.

In place of calaccitram 'cinema' substitute
duuradarśanam 'Television' kriidaam 'sports'
mṛgaalayam 'zoo' nagaram 'city'

Learners' Note

iti is used at the end of a quotation. It replaces inverted commas of the English language in certain contexts. It can also replace *that* in contexts like 'I thought that he is not coming now.'

It also occurs at the end of the text of a letter or chapter, or a descriptive passage.

Note that kathyatee 'it is said' śruuyatee 'it is heard' etc are passive forms.

Grammatical Notes

aham	na aagacchaami	*iti*	saha	avadat
I	not come	so	he	said

He said that he is not coming.

Note that in such quotative constructions the subordinate clause (what is quoted) comes first and it is followed by the principle clause. Sometimes the subordinate clause may follow the principle clause, but *iti* is obligatory at the end of the subordinate clause.

(i) aham śvaha aagamiṣyaami iti raamaha avadat.
(ii) raamaha avadat – aham śvaha aagamiṣyaami iti.

Supplement

1. Translate the following into Sanskrit.

(i) He said that he will abandon his property.

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(ii) Teacher said that he will punish you.
(iii) Beggar thought that you will give him a rupee.
(iv) I think that he will blame the teacher.
(v) He says that he salutes the teacher every day.
(vi) 'Bring the book here' so said the teacher.
(vii) 'This book should be read by you' so said his father.
(viii) Mother asked her son to drink milk.
(ix) I asked you to go home.
(x) He said that this cinema is very good.

2. Translate the following into English

(i) taajamahalam śaahajahaaneena nirmitam iti śruuyatee.
(ii) saḥa bhaaryaam atiiva akaamayata iti jñaayatee.
(iii) aham kaaryaalayam na aagacchaami iti niveedaya.
(iv) asmin nagaree tasya bhaaryaa vasati iti śrutam.
(v) saḥa ravivaasaree naktam aayaati iti jñaatam.

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Cycle-29

Topical Focus : Campus life.

Grammatical Focus : Infinitive of purpose (*tum* suffix)

Ritual : alam ati vistareeṇa
'No more discussion' 'enough'

Model Sentences :

M_1	aham giirvaaṇa bhaaṣaam sikṣitum atra aagataḥa .	'I came here for learning Sanskrit.'
M_2	aham krikeṭakriiḍaam draṣṭum beṅgaluurunagaram gacchaami .	'I am going to Bangalore for seeing the cricket match.'
M_3	saa paṭhitum granthaalayam gacchati .	'She goes to library for reading.'
M_4	tvam kimartham atra aagataḥa ?	'Why did you come here ?'
M_5	kimartham tvam beṅgaluurunagaram gacchasi ?	'Why do you go to Bangalore City ?'
M_6	saa paṭhitum kutra gacchati ?	'Where does she go for reading ?'

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Conversations :

C_1	A: api tvam giirvaaṇa bhaaṣaayaam vyavahartum śaknooṣi ?	'Can you speak Sanskrit ?'
	B: aham kiñcit kiñcit bhaaṣitum śaknoomi.	'I can speak a bit.'
	A: tvam atra kimartham aagataḥa ?	'Why did you come here ?'
	B: aham giirvaaṇa bhaaṣaam śikṣitum eeva atra aagataḥa.	'I came here just for learning Sanskrit.'
	A: api tvam paṭhanam leekhanam api jaanaasi ?	'Do you know reading and writing ?'
	B: aam, aham iiṣat jaanaami, parantu suṣṭu leekhitum na śaknoomi.	'Yes, I know a bit. But I can't write well.'
C_2	A: samprati tvam kutra gacchasi ?	'Where are you going now ?'
	B: aham adhunaa beṅgaluurunagaram gacchaami.	'I am going to Bangalore City now.'
	A: api tatra tava udyamaḥa vartatee ?	'Do you have some business there ?'
	B: na, aham kriketa kriiḍaam draṣṭum tatra gacchaami.	'I am going there to witness a cricket match.'
	A: tvam kriiḍaam draṣṭum eeva tatra gacchasi ?	'Do you go there just to witness the match ?'
	B: aam, kriketa kriiḍaa mee roocatee, alam ati vistareeṇa.	'Yes, I like the cricket. No more talking please.'
C_3	A: saa kutra vasati ?	'Where does she live ?'
	B: saa chaatravaasee vasati.	'She lives in the hostel.'
	A: api tatra sarva vidham saukaryam vartatee ?	'Has she got all facilities there ?'

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B: snaanabhoojanaadinaam saukaryam vartatee.	'Yes, there is facility for bath and food.'
A: paṭhitum kim karooti ?	'What does she do for reading ?'
B: paṭhitum granthaalayam gacchati.	'She goes to library for reading.'
A: khaaditum kutra gacchati?	'Where does she go for eating ?'
B: saa chaatravaasee eeva khaadati.	'She eats in the hostel itself.'

Vocabulary

śikṣ	'to learn'	**giirvaaṇa-bhaaṣaa**	'Sanskrit language'	*F*
bhaṣ	'to speak'	**udyamaḥa**	'business'	*M*
vyay	'to spend'	**sarvavidham**	'all kinds of'	
prakṣaalay	'to wash'			
vyavahṛ (vyavahar-)	'to speak'	**saukaryam**	'facility'	
kiñcit	'little bit'	**paṭhana**	'reading'	
iiṣat	'a bit'	**leekhana**	'writing'	
suṣṭu	'well'	**kriketakriidaa**	'cricket'	
samprati	'now'	**chaatravaa-saḥa**	'hostel'	*M*
		dhanam	'money'	*N*
		dhanaagaaram	'bank'	*N*

Learner's Notes

Note that Sanskrit language is traditionally considered as giirvaaṇa bhaaṣaa, 'language of gods.'

mee is an alternate form for mama 'my' and mahyam 'to me'. Similarly *tee* is an alternate form for tava 'your' and tubhyam 'to you'.

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Grammatical Notes

saa she	pathitum for reading	granthaalayam to library	gacchati goes

She goes to library for reading.

The infinite of purpose is formed by adding *-tum* to the root. Some verbs insert *i* before this suffix. Infinitive is used to express the purpose of an action as can be seen from the example given above.

It is used with adjectives and verbs meaning 'fit' 'able', 'wish' 'begin' etc.,

paatum samarthaha 'able to drink'
śrunootum icchati 'desires to listen'
dhaavitum aarabhata 'began to run'

Also note its use in

maam rakṣitum arhasi 'you should protect me.'

Supplement

(1) Translate into Sanskrit

(i) He goes to the temple to worship God.
(ii) This girl goes to the hotel for drinking coffee.
(iii) Students go to the library for reading.
(iv) Dhobi goes to the tank for washing the clothes.
(v) They go to the bank for bringing money.
(vi) I want money for spending in Bombay.
(vii) What for did they go to the market ?

(2) Use the following in your own sentences.

leekhitum
paatum
daatum
śrootum
dhaavitum
coorayitum
snaatum

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Cycle-30

Topical Focus : Office work, music and entertainment.

Grammatical Focus : Complex sentences.
Use of conjunctions.
Relative pronouns.

Ritual : eevam vaa 'is it so ?'

Model Sentences :

M_1	idam tat kaaryabhavanam yatra aham udyoogam karoomi.	'This is the office where I am working.'
M_2	hyaḥa yaa baalaa agaayat saa mama svasaa.	'The girl who sang yesterday is my sister.'
M_3	idam tat giitam yat mayaa na srutapuurvam.	'This is the song which I have not heard before.'
M_4	kim tat kaaryabhavanam yatra tvam udyoogam karooṣi ?	'Which is the office where you are working ?'
M_5	kaa saa baalaa yaa hyaḥa agaayat ?	'Who is the girl that sang yesterday ?'
M_6	api tvayaa eetat giitam śrutapuurvam ?	'Have you heard this song before ?'

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Conversations

C_1	A: api idam tat kaaryabhavanam yatra tvam udyoogam karooṣi ?	'Is this the office where you are working ?'
	B: aaṁ aham atra udyoogam karoomi.	'Yes, I am working here.'
	A: kim tat aasanam yatra tvam sadaa upaviśasi ?	'Which is the seat when you always sit ?'
	B: idam tat aasanam yatra aham sadaa upaviśaami.	'This is the place where I always sit.'
	A: kim tat kaaryam yat atra tvam karooṣi ?	'What is the work you are doing here ?'
	B: aham atra karaṇikaḥa.	'I am a clerk here.'
C_2	A: kaa saa baalaa yaa hyaḥa sabhaayaam agaayat ?	'Who is the girl that sang in yesterday's meeting ?'
	B: saa mama svasaa.	'She is my sister.'
	A: yat gaanam tayaa giitam tat atiiva madhuram.	'The song she sang was very good.'
	B: atha kim.	'Yes.'
	A: tayaa saha yaḥa viiṇaam avaadayat saḥa kaḥa ?	'Who is the person who played on veena with her ?'
	B: saḥa mama anujaḥa.	'He is my younger brother.'
	A: saṅgiitam atiiva aapyaayanakaram aasiit.	'The concert was very delectable.'
	B: dhanyavaadaḥa.	'Thanks.'
C_3	A: api tvayaa eetat giitam śrutapuurvam ?	'Has this song been heard by you earlier ?'
	B: na, mayaa eetat na śrutapuurvam.	'No, I have not heard this earlier.'
	A: eetat namma saṁsaara iti naamadheeyasya calaccitrasya giitam.	'It is from the film Namma Samsara.'
	B: eevam vaa ? tat calaccitram aham na apaśyam.	'Is it so ? I have not seen that film.'

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Vocabulary

nṛt	'to dance'	
vaadaya	'to play on musical instrument'	
kaaryabhavanam	'office'	*N*
śrutapuurvam	'heard earlier'	
udyoogaḥa	'job, profession'	*M*
aasanam	'seat, chair'	*N*
karaṇikaḥa	'clerk'	*M*
sabhaa	'meeting'	*F*
viiṇaa	'a stringed instrument'	*F*
sangiitam	'music'	*N*
viśvavidyaalayaḥa	'university'	*M*
raaṣṭraprasastiḥi	'national award'	*F*
aapyaayanakaram	'delectable'	
svarṇapadakam	'gold medal'	*N*
eeṣiyan kriiḍaa kuuṭaḥa	'Asian games'	*M*
pitarau	'parents'	*M*
saroovaram	'lake'	*N*
kamalam	'lotus'	*N*
raajakaaryam	'governmental work'	*N*
viśeeṣaḥa	'special'	*M*
viṣaya vibhaagaḥa	'faculty'	*M*
vaidyakiiyaḥa	'medical'	*M*
nirvaacaya	'to elect'	
dhanyavaadaḥa	'thanks'	
mantrii	'minister'	*M*

Teacher's Notes

M_1 In place of udyoogam karoomi 'I work' substitute

kaaphim pibaami 'drink coffee'
kandukam kriiḍaami 'play ball.'
upaahaaram khaadaami 'eating breakfast'

and accordingly change kaaryabhavanam 'office' into upaahaaragṛham 'restaurant' kriiḍaaṅganam 'playground' etc.,

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M_2 In place of agaayat 'sang' substitute

anṛtyat 'danced' avaadayat 'played on musical instrument'

abhaaṣata 'spoke'

In place of svasaa 'sister' substitute

putrii 'daughter' sakhii 'frined'

jyeeṣṭhaa 'elder sister' kaniṣṭhaa 'younger sister'

C_2 In place of saṅgiitam 'music' substitute

nṛtyam 'dance' kathaanakam 'story'

naaṭakam 'drama' viiṇaavaadanam 'playing on veena'

Learner's Notes

(1) eevam vaa 'is it so' is used to show the exclamation or surprise over some news.

(2) viiṇaa 'veena' is a stringed instrument used in playing South Indian classical music. It is the most ancient one.

Grammatical Notes

Constructions of the type 'It is he who ..... ' 'It is that which ..... ' etc., are formed by using pairs of pronouns – (one ordinary and another relative pronoun).

saḥa	'he'	yaḥa 'he who ..... ' M
saa	'she'	yaa 'she who .....' F
tat	'that'	yat 'that which ..... ' N
		yatra 'where ..... '
		yasmin 'in which ..... ' etc.,

The clauses governed by these pronouns like *saḥa* and *yaḥa* can b interchanged.

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hyaḥa yesterday	yaa baalaa which girl	agaayat sang	saa she	mama svasaa my sister

The girl who sang yesterday is my sister.

saa she	mama svasaa my sister	yaa who	hyaḥa yesterday	agaayat sang

That is my sister who sang yesterday.

In place of subordinate clauses, past active and passive participles can also be used.

hyaḥa yesterday	giitavatii one who sang	baalaa girl	mama svasaa my sister

Here the participle *giitavatii* replaces the clause *yaa baalaa agaayat.*

Different forms of relative pronoun

	Sg.	Du	Pl.
M	yaḥa	yau	yee
F	yaa	yee	yaaḥa
N	yat	yee	yaani

Case forms

yaḥa	'he who ..... '	yee (Plural)
yam	'whom ..... '	yaan
yeena	'by whom ..... '	yaiḥi
yasmai	'to whom ..... '	yeebhyaḥa
yasmaat	'from whom ..... '	yeebhyaḥa
yasya	'whose ..... '	yeeṣaam
yasmin	'in whom ..... '	yeeṣu

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Supplement

(1) Translate into Sanskrit.

(i) This is the school where my son is studying.
(ii) This is the shop where you get fresh vegetables.
(iii) These are the students who are successful in the examination.
(iv) These are the ministers who are elected newly.
(v) He is the teacher who received National Award this year.
(vi) She is the girl who secured gold medal in Asian Games.
(vii) This is the seat where I always sit.

(2) Combine the following pairs of sentences by using relative pronouns

Model
ayam mama bhraataa.
saḥa hyaḥa purabhavanee agaayat,
ayam mama bhraataa yaḥa hyaḥa
purabhavanee agaayat.

(i) eetat mama graamaḥa
atra mama pitarau vasataḥa.
(ii) eetat kathaanakam.
eetat mayaa likhitam
(iii) idam sundaram saroovaram
atra sundaraaṇi kamalaani santi
(iv) saḥa vidhaanasaudhaḥa.
tatra raajyakaaryaaṇi pracalanti.
(v) iyam gaṅgaa nadii.
iyam ati pavitraa iti kathyatee.

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Cycle-31

Topical Focus : Marriage and other rituals.

Grammatical Focus : Phrases of the type na keevalam ... kintu/ apitu 'not only ..... but also'

Ritual : adṛṣṭavaśaat 'luckily, by chance'

Model Sentences :

M_1	vivaahaaya na keevalam vadhuuvarau, tayooḥo pitarau api anunyeeyaataam.	'For a marriage not only the bride and groom but the parents should also consent.'
M_2	na keevalam śiśooḥo naamakaraṇam eeva apitu śiśooḥo janmadinamapi aacarati.	'Not only the child's naming ceremony but also the birthday is celebrated.'
M_3	api vivaahee keevalam vadhuuvarayooḥo sammatiḥi alam?	'Is the consent of bride and groom enough for the marriage ?'
M_4	api adya śiśooḥo keevalam naamakaraṇam aacarati ?	'Is it only the naming ceremony of the child today?'

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Conversations

C_1	A. atra vivaahaḥa katham pracalati ? vadhuuvara-yooḥo sammatiḥi paryaaptaḥa ?	'How does the marriage take place here ? Is the consent of just bride and groom enough ?
	B. vivaahaartham na keevalam vadhuuvarau apitu tayooḥo pitarau api anumanyeeyaataam.	'For a marriage not only bride and the groom but their parents also must consent.'
	A. api vivaahee vadhuuvarau parasparam puṣpamaalaaḥa vinimayeetee ?	'Will the bride and the groom just exchange garlands ?'
	B. na keevalam tee puṣpa-maalaaḥa vinimayeetee kintu śrautaḥa vidhayaḥa api anuṣthiiyantee.	'Not only do they exchange garlands but other vedic rituals are also performed.'
	A. api upaahaaraḥa vaibha-veena aayoojayitavyaḥa ?	'Should there be a grand tea?'
	B. na keevalam upaahaaraḥa aayoojayaniiyaḥa, kintu sarveebhyaḥa janeebhyaḥa bhoojanam api deeyam.	'Not only the tea should be arranged, but we must also give dinner to all the people.'
C_2	A. kim adya tava śiśooḥo naamakaraṇam aacarasi ?	'Is the naming ceremony of your child celebrated today?'
	B. na keevalam śiśooḥo naamakaranam apitu anna-praaśanam aacarati.	'Not only the naming ceremony but also the ceremony of feeding the child is celebrated today.'
	A. adṛṣṭavaśaat ahamapi aagataḥa api deevasthaanee puujaam kaarayasi ?	'Luckily I have also come today. Will you perform Pooja at the temple ?'
	B. na keevalam puujaam kintu gṛhee hoomam api kurmaḥa.	'There will be worship at the temple and also sacrifice (vedic ritual) at home.

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A. api baandhavaaḥa aahuuyantee ? 'Are your relatives invited ?'

B. na keevalam baandhavaaḥa aamantrayiṣyantee kintu mitraaṇi api. 'Not only relatives but also the friends will be invited.'

Vocabulary

vivaahaḥa	'marriage'	*M*	**pracal-**	'to conduct'	
vadhuuvarau	'bride and groom'	*M*	**anuṣṭhaana**	'performance'	
pitarau	'parents'	*M*	**paryaaptam**	'enough'	
anumatiḥi	'consent'	*F*	**aahvay-**	to invite	
sammatiḥi	'consent'	*F*	**aayuj-**	to arrange	
naamakaraṇam	'naming ceremony'	*N*	**alam**	enough	
annapraaśanam	'rice-feeding ceremony'	*N*	**parasparam**	each other	
janmadinam	'birth day'	*N*	**vinimayaḥa**	exchange	
pariikṣaa	'examination'	*F*	**śrautaḥa-**	vedic rites	
sambaaraḥa	'spices'	*M*	**vidhiḥi**		*M*
puṣpamaalaa	'flower garland'	*F*	**baandhavaaḥa**	relatives	*M*
vaibhava	'pomp and ceremony'		**padaarthaaḥa**	ingredients	
hoomaḥa	'vedic ritual, sacrifice'	*M*			

Teachers' Notes

M_1 In place of pitarau 'parents' substitute pitaamahau 'grand parents' jyeeṣṭhaaḥa 'elders' baandhavaaḥa 'relatives' and make necessary changes in verb ending.

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M_2 In place of naamakaraṇam 'naming ceremony' substitute janmadinam 'birthday' upanayanam 'sacred thread ceremony.'

Learners' Notes

1. Note that the consent of parents is essential for a marriage in India if it is to be accepted by the society. Parents have a prominent role in the marriage ritual in India.
2. naamakaraṇam is the naming ceremony of the child.
3. annapraaśana is a ceremony in which the child is fed with solid food like rice for the first time.
4. janmadinam is birthday.
5. upanayanam is the ceremony of wearing sacred thread by the boys. The child is initiated for traditional learning and performing vedic rituals.

Grammatical Notes

na keevalam	vadhuuvarau	pitarau api	anuman -yeeyaataam
not only	bride and groom	parents also	should consent

Not only the bride and the groom but also parents should consent.

This type of construction is formed by employing 'not only' before and kintu/apitu 'but also' after the word or clause denoting the idea or object which is considered not sufficient.

vadhuuvarau 'bride and the groom' pitarau 'parents' are the dual forms.

Supplement

1. Translate the following into Sanskrit.
   (i) To score high marks in the examination not only intelligence but also hard work is essential.

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(ii) If you go to Bangalore you should see not only Vidhaana Soudha but also Cubbon Park.

(iii) In marriage not only the tea is served but also coconut is offered.

(iv) For the health of the child not only the milk but also fruits are needed.

2. Combine the following pairs of sentences by using 'not only.... but also'

(i) udyaanee phalaani santi. udyaanee puṣpaaṇi santi.

(ii) gata varṣee aham aagraam apaśyam.
aham phatehapur sikriim apaśyam.

(iii) saḥa giitam gaayati. saḥa abhinayam karooti.

(iv) raamaḥa pustakam paṭhati.
raamaḥa padyaani racayati.

(v) saa kaaryaalayee udyoogam karooti
saa gṛha karmaaṇi api karooti.

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Cycle-32

Topical Focus : Social, religious and domestic activities

Grammatical Focus : Causative forms of verbs.

Ritual : bhavatu 'be it so'

Model Sentences :

M_1	vayam tat kaaryam asmaakaṁ seevakaiḥi kaarayaamaha .	'We get this work done by our servant'
M_2	aham graamee pradarśaniim śiśubhyaha darśayaami .	'I will show the exhibition in the village for kids.'
M_3	aham eetat paaṭham chaatraan paaṭhayaami .	'I will make the students read this lesson.'
M_4	yuuyam eetat kaaryam keena kaarayatha ?	'From whom do you get this work done ?'
M_5	tvaṁ graamee śiśubhyaha kim darśayasi ?	'What will you show in the village for children ?'
M_6	tvam kim paaṭhayasi ?	'What do you teach ?'

Conversations

C_1	A. api idam tava kṣeetram ?	'Is this your land ?'

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	B. aam, idam sarvam mama kṣeetram.	'Yes, all this is my land.'
	A. atra tvam eeva sarvam kaaryam karooṣi ?	'Do you attend to all the work here ?'
	B. na, kiñcit kaaryam aham karoomi. anyat kiñcit kaaryam seevakaiḥi kaarayaami.	'No, I will do some work, and others I get done by servants.'
	A. kaṣṭatarakaaryam kee kurvanti ?	'Who would do the harder job ?'
	B. vayam seevakaiḥi tat kaaryam kaarayaamaḥa	'We get that work done by servants.'
C_2	A. tvam graamee śiśubhyaḥa kim darśayasi ?	'What will you show for children in the village ?'
	B. aham pradarśaniim śiśubhyaḥa darśayaami .	'I show the exhibition to the children.'
	A. tvam utsavee śiśubhyaḥa kim daapayasi ?	'What do you get for children in the fair ?'
	B. teebhyaḥa aham paañcaali-kaaḥa, madhuraaṇi daapayaami.	'I will get them dolls and sweets.'
	A. api tatra ceetoovinoodaaḥa santi ?	'Will there be any entertainment ?'
	B. baaḍham, yakṣagaanam naaṭakaabhinayaḥa suutra-pratimaakheelanam sarvam pracalati.	'Yes, yakshagana, drama, puppet show, everything will be there .'
C_3	A. bhoo vayasya, adhunaa tvam kutra gacchasi ?	'Oh friend, where do you go now ?
	B. mitra, adhunaa aham saptama kakṣaayaam gacchaami.	'Friend, I am now going to the seventh class.'

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A. tvam kakṣaayaam kim paaṭhayasi ? 'What do you teach in the class ?'

B. aham eetat paaṭham chaatraan paaṭhayaami. 'I will make the students read this lesson.'

A. bhavatu, tadeeva saadhu. 'O.K., that is right.'

Vocabulary

pradarśinii	'exhibition'	*F*
paañcaalikaa	'doll'	*F*
ceetoovinoodaḥa	'entertainment'	*M*
suutrapratimaa-kheelanam	'puppet show'	*N*
yakṣagaanam	'yakshagana folk play'	*N*
utsavaḥa	'festival'	*M*
bhaaṇḍam	'luggage'	*N*
paacakaḥa	'cook'	*M*
dugdham	'milk'	*N*
nakṣatram	'star'	*N*
saadhu	'good, fine'	

Teachers' Notes

M_1 In place of seevakaiḥi 'by servants' substitute
putraiḥi 'by sons' maaṇavakaiḥi 'by students'
baandhavaiḥi 'by relatives'

M_2 In place of graamee 'in the village' substitute
pattanee 'in the city' vidyaalayee 'in the school'

In place of pradarśaniim 'exhibition' substitute
naaṭakam 'drama' nṛtyam 'dance'

Practice the use of Causative forms of common verbs.

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Learners' Notes

bhavatu is used to express one's consent. It has the meaning of English 'O.K.' 'alright' etc.

Note that causative forms are conjugated both in aatmaneepada and parasmaipada. Hence darśayati or darśayatee can be used.

Yakshagana is a folk ballet of Karnataka.

Grammatical Notes

upaadhyaayaḥa teacher	chaatraiḥi by the students	kaaryam work	kaarayati get done

The teacher gets the work done by the students.

Causative forms are used when one causes or directs someone else to do a thing or gets the work done by some other person. In English there is no separate causative form for a verb. The causative meaning is conveyed by a phrase like 'get the work done'. In Sanskrit it is formed by adding the suffix *ay* to the root. Before this suffix the root undergoes certain changes.

paṭh 'to read'	paṭhati 'he reads'
	paaṭhayati 'he makes.....read'
kṛ 'to do'	karooti 'he does'
	kaarayati 'causes someone to do'
dṛś 'to see'	paśyati 'he sees'
	darśayati 'he shows'
pāa 'to drink'	pibati 'he drinks'
	paayayati 'he causes..... to drink.''

Also note

daa 'to give' dadaati daapayati
pac 'to cook' pacati paacayati
bhuu 'to become' bhavati bhaavayati

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The suffix *ay* is noticed in the verbs of tenth class in non-causative forms also, like coorayati 'he steals' puujayati 'he worships' etc.

Also note

(i) chaatraḥa paaṭham paṭhati
(ii) upaadhyaayaḥa chaatram paaṭham paaṭhayati .

The subject of the first sentence is used with Accusative case in the second sentence.

Supplement

1. Convert the following into causative forms
   - (i) raamaḥa bhaaṇḍam vahati .
   - (ii) śiśuḥu dugdham pibati .
   - (iii) chaatraḥa citram paśyati .
   - (iv) aham śiśubhyaḥa madhuram dadmi .
   - (v) adhikaarii bahulam kaaryam karooti .

2. Answer the following questions
   - (i) tava svasaa vastraaṇi keena kṣaalayati ?
   - (ii) tava adhikaarii eetat kaaryam keena kaarayati ?
   - (iii) tava gṛhee utsava samayee keena bhakṣyam paacayasi?
   - (iv) chaatraḥa kasmai nakṣatraaṇi darśayati ?
   - (v) śiśum kaḥa dugdham paayayati?

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Cycle-33

Topical Focus : Activities of different professions.
Use of tools of those professions.

Grammatical Focus : Instrumental and ablative case suffixes and the contexts in which they are used.

Ritual : sahasaa 'suddenly' 'at once'

Model Sentences :

M_1	seevakaḥa paraśunaa vṛkṣam chinatti.	'Servant cuts the tree with an axe.'
M_2	mama putraḥa hyaḥa ameerikaa deeśaat aagataḥa.	'My son has come from America yesterday.'
M_3	cooraḥa loohapaṭṭikayaa vaataayanam bhitvaa sahasaa kaaraagṛhaat palaayitaḥa.	'The thief escaped from the prison by breaking the window with a crowbar all of a sudden.'
M_4	seevakaḥa keena vṛkṣam chinatti ?	'With what does the servant cut the tree ?'
M_5	tava putraḥa ameerikaa deeśaat kadaa aagataḥa ?	'When did your son come from America ?'

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M_6	cooraḥa katham vaataayanam bhitvaa kaaraagṛhaat palaayitaḥa ?	'How did the thief break the window and escape from the prison ?'

Conversations

C_1	A. namaskaaraḥa goopaala, api kuśalam ?	'Hellow Gopal ! How are you?'
	B. aam, kuśalam. api adya kaaryaalayam na aagacchasi?	'I am fine. Are you not coming to the office now ?'
	A. na, adya mama gṛhee kiñcit kaaryam asti.	'No, I have some work at home.'
	B. kooyam eetat puruṣaḥa eetam maargavṛkṣam chinatti? maargavṛkṣaaḥa na cheettavyaaḥa khalu ?	'Who is this person cutting the tree on the road-side? Trees on the road should not be cut.'
	A. aam, apitu ayam raajya-seevakaḥa raajyeena aadiṣṭaḥa asti. eetasya vṛkṣasya bahavaḥa śaakhaaḥa samii-pavartinaam gṛhaaṇaam upari sthitaaḥa.ata eeva taasaam śaakhaanaam kṛntanaartham ayam seevakaḥa aagataḥa.	'Yes, but he is a government servant. He has been ordered by the government. Some of the branches of this tree have extended on the roof of nearby houses. So he has come to cut them.'
	B. eevameetat ? baaḍham.	'Is it so ? alright.'
C_2	A. mitra moohana, kimartham eetaavanti madhura moodakaani kaaryaalayam aanayasi ? kim adya tava janmadinam ?	'Hellow Mohan, Why have you brought so much puddings to the office? Is it your birthday today ?
	B. na, mama putraḥa pañca samvatsaraanantaram	'No, my son has come from America yesterday after 5

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	ameerikaadeeśaat hyaḥ aagataḥa.ataḥa adhunaa aham atiiva muditaḥa.	years. So I am very happy now.'
	A. eevameevam ? pañca samvatsaraparyantam kim tatra karootisma ?	'Is it so?, What was he doing there for 5 years ?'
	B. tatra prathamaani triiṇi varṣaaṇi viśeeṣa abhyasanee vyatiitaani. tadanantaram dvivarṣaparyantam tasya viśvavidyaanilayee eeva paaṭhayati sma.	'First three years were spent in specialised studies. Afterwards he was teaching in his University for two years.
	A. api punaḥa tatra gamiṣyati?	'Will he go back again?'
	B. na, atraiva saḥa udyoogasthaḥa bhavitum icchati.	'No, he wants to be employed here.'
	A. baaḍham, tadeeva varam.	'O.K., that is good.'
C_3	A. halaa jaanaki, paṭhitaa adya vṛttapatrikaa ?	'O Janaki, did you read the newspaper today ?'
	B. na, koo viśeeṣaḥa ? mama praatareeva kiñcit leekhanakaaryam aasiit.	'No, what is the news ? I had some writing work in the morning.
	A. paśya hyaḥa dehalii nagarasya kaaraagṛhaat eekaḥa kuprasiddhaḥa cooraḥa palaayitaḥa.	'Look, a notorious thief escaped from the prison in Delhi yesterday.'
	B. katham bhaveet ? api bhittim bhitvaa palaayitaḥa ? bheedanayoogyam saadhanam katham tatra avartata ?	'How could it be ? Did he break the wall and run away? How did he obtain the tools to break the wall there ?'
	A. kathamapi eekam loohapaṭṭikaam sampaadya tayaa vaataayanam bhitvaa palaayitaḥa .	'Somehow he managed to secure a crowbar and broke open the window and escaped.

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B. eevam kim ? manyee saḥa śiighrameeva baddhaḥa bhaviṣyati — 'Is it ? Hope he will be captured soon.'

Vocabulary

paraśuḥu	'axe'	*M*	**bhid**	'to break'
loohapaṭṭikaa	'crowbar'	*F*	**bhid (bhinat-)**	
kuṭhaaraḥa	'axe'	*M*	**chid (chinat-)**	'to cut'
cooraḥa	'thief'	*M*	**sampaaday**	'to obtain'
kaaraagṛham	'jail'	*N*		
palaayanam	'escape'	*N*	**aadiś**	'to order'
palaayitaḥa	'escaped'	*M*	**kṛt (kṛnt-)**	'to cut'
raajyaseeva-kaaḥa	'government servants.'	*M*	**bandh (badhnaa-)**	'to tie, to arrest'
			aarooh-	'to climb'
udyooga-sthaḥa	'employed	*M*	**mud**	'to feel happy'
bhittiḥi	'wall'	*F*	**bheedana**	'breaking'
bhaṭaḥa	'guard'	*M*		
vaataayanaḥa	'window'	*M*	**yoogyam**	'worthy'
kuprasiddhaḥa	'notorious'	*M*	**varam**	'good, fine'
baddhaḥa	'arrested'	*M*	**khalu**	'of course'

Teacher's Notes

M_1 In place of seevakaḥa 'servant' substitute

karṣakaḥa 'farmer'
takṣakaḥa 'carpenter'
unmattaḥa 'mad man'
yajamaanaḥa 'owner' 'master'

M_2 In place of putraḥa 'son' substitute other kinship terms.

In place of ameerikaadeesaat 'from America' substitute the names of other countries and regions and also the terms like

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graamaat 'from village'
nagaraat 'from city'
gṛhaat 'from house'
kaaryaalayaat 'from office'

M_3 In place of vaataayanam 'window' substitute

dvaaram 'door' bhittim 'wall'

C_1 In place of maargavṛkṣam 'roadside trees' substitute

vanyavṛkṣam 'forest tree'
udyaana vṛkṣam 'garden tree'
aamra vṛkṣam 'mango tree'

Learner's Notes

sahasaa is used to indicate that something contrary to normal expectation has taken place, something that has happened all of a sudden.

By adding *sma* to the present tense form the verb is converted into past tense.

Note the sandhi forms

atra - eeva atraiva
praataḥa - eeva praatareeva
kaḥa - ayam kooyam

khalu is used as particle of emphasis and certainty.

Grammatical Notes

seevakaḥa servant	paraśunaa with axe	vṛkṣam tree	kṛntati cuts

Servant cuts the tree with an axe.

paraśunaa Instrumental case is used to denote the meaning of a thing

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being used as an instrument. It is also used to denote the subject in passive voice. e.g.,

seevakeena by servant	vṛkṣakṛntanakaaryam tree-cutting-work	kriyatee is done

Work of cutting a tree is done by the servant.

It is also used in the following contexts

(1) Cause

tava bhaktyaa priitaḥa.
I am pleased with your devotion.
(because of your devotion).

(2) With words like saha 'with' saakam 'with'

upaadhyaayaḥa maaṇavakeena saha gacchati.
The teacher goes with students.

(3) With *kim, alam* etc.,

alam śrameeṇa.
Enough of efforts.

muurkheena kim prayoojanam ?
What is the use of a fool ?

(4) Adverbs of manner

sukheena jiivati.
'One lives with happiness.'

(5) With the word sadṛśaḥa 'similar'

baalakeena sadṛṣaḥa.
Similar to the boy.

Ablative case

mama my	putraḥa son	ameerikaadeeśaat from America	aagataḥa has come

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deeśaat Ablative case suffix denotes the meaning of moving away or being separated from the other.

It is also used in the following contexts.

(1) Sense of fear, aversion, carelessness etc.,

cooraat bhayam 'fear of thief'
paapaat jigupsaa 'aversion to sin'
adhikaaraat pramattaḥa 'maddened by power'

(2) Cause

meeghaat vṛṣṭiḥi 'rain from cloud'

(3) Words anya, para, itara, ṛtee, aarabhya etc.,

śaastraat anyat kaavyam.
Poetry is different from science.

tasmaat param.
After that.

gṛhaat aarabhya.
Beginning from the house.

aa kailaasaat.
Starting from Kailas mountains.

(4) In comparative degree

raamaat kṛṣṇaḥa balavaan.
Krishna is stronger than Rama.

Supplement

(1) Translate into Sanskrit.

He beats his servant with hand.
I am very much pleased with your poetry.
Enough of songs, prepare food.
The teacher came with his students.
They live with affection for one another.
Leaves fall from the tree.
He came back from the town.

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She is afraid of the dog.
Saroja is more beautiful than Leela.

(2) Convert the following into passive voice.

śiśuḥu kṣiiram pibati.
baalaḥa kandukam taaḍayati.
baalikaa vṛttapatrikaam paṭhati.
maaṇavakaḥa kaavyam paṭhati.
vṛddhaa kathaanakam kathayati.

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Cycle-34

Topical Focus : Request and enquiry.

Grammatical Focus : Different uses of Accusative and Dative cases

Ritual : vaaram vaaram 'again and again'

Model Sentences :

M_1	upaadhyaayaḥa baalakam praśnam aṛcchat.	'Teacher asked a question to the student.'
M_2	kooṡaadhikaarii bhṛtyaaya veetanam dadaati.	'Treasurer gives salary to the servant.'
M_3	baalaḥa satiirthaaya maataram moodakam yaacati.	'The boy asks mother to give sweets for his friend.'
M_4	upaadhyaayaḥa baalakam kim aṛcchat ?	'What did the teacher ask the student ?'
M_5	kooṡaaḍhikaarii kasmai veetanam dadaati ?	'To whom does the treasurer pay salary ?'
M_6	baalaḥa kasmai kaam moodakam ayaacat ?	'Whom did the boy ask pudding and for whom ?

Conversations

C_1	A. ree prakaaṡa, samaaptaḥa	'Oh Prakash! Is your

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	tava giirvaaṇabhaasaṣaayaaḥa abhyaasaḥa ?	Sanskrit study over ?
	B. aam, adhunaiva samaaptaḥa.adya saḥa kliṣṭataraḥa abhavat.	'Yes, just now over. Today it was very difficult.
	A. koo viśeeṣaḥa ? api nuutana paaṭhaḥa aarabdhaḥa ?	'What is special? Has the new lesson begun?'
	B. na, parantu gatapaaṭhasya eekaa laghupariikṣaa abhavat. saa maukhikhi aasiit. na likhitaa.	'No, but there was a test on the previous lesson. It was oral test, not a written one.'
	A. api tava upaadhyaayaḥa eekaikam baalakam praśnam apṛcchat ?	'Did your teacher ask every boy a question ?'
	B. na, upaadhyaayaḥa baalakameekam praśnam apṛcchat, saḥa baalakaḥa anyam, saḥa anyameekam. ittham kakṣaayaaḥa sarvee baalakaaḥa praśnaan apṛcchan uttaraaṇi ca alabhanta.	'The teacher asked a question to one boy. That boy asked another. Thus all the boys in turn asked questions and got the answers'
	A. eevameetat ? tat vidhaanam samiiciinam vartatee.	'Is it so? That method is very good.
C_2	A. mitra, kaaryaalayasya veelaa atiitaa.api na gacchasi gṛham ?	'Oh friend, office time is over. Are your not going home ?'
	B. gantavyam śiighram. asmaakam koośaadhikaarii adhunaapi na aagataḥa. adya asmaakam veetana dinam asti.	'I should go soon. But our treasurer has not come yet. Today is our salary day.

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A. api saḥa asyaam veelaayaam veetanam vitarati? 'Will he disburse salary at this hour?'

B. aam, saḥa adhunaa aagatya avaśyameeva veetanam vitarati. 'Yes, he will come definitely and disburse the salary now.'

A. mama maargamadhyee kiñcit kaaryamasti. aagacchasi kim ? śvaḥa veetanam sviikartum śaknoosi.' 'I have some work on the way. Are you coming with me ? You can take salary tomorrow.

B. na, aham atraiva sthitvaa veetanam gṛhiitvaa aagacchaami. adya mama putrasya janmadinamasti. aham tasmai kiñcit vastram kriitum icchaami. 'I will stay here and go home after taking salary. I want to buy some cloth for my son as today is his birthday.'

C_3 A. maataḥa, api tvam mahyam anyameekam moodakam dadaasi ? 'Mother! will you give me another sweet ?'

B. adhunaiva eekam akhaadaḥa. api anyameekam icchasi ? 'You ate one just now. You want another?'

A. moodakaḥa bahurucikaraḥa asti. api aham eekam anyamapi gṛhiitum śaknoomi ? 'It is very tasty. Can I take one more ?

B. adhunaiva khaaditavyaḥa? 'Do you want to eat now itself?'

A. anyam mahyam na, mama satiirthaaya eekam icchaami. 'Not for me. I want to give one to my friend.'

B. baaḍham, maa yaaca muhurmuhuḥu. 'O.K., Dont ask again and again.'

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Vocabulary

veetanam	'salary'	*N*	**madhuram**	'sweet'	*N*
kliṣṭataraḥa	'more difficult'	*M*	**kooṣ́aadhikaarii**	'treasurer'	*M*
			bhṛtyaḥa	'servant'	*M*
bhaaṣaṇam	'speech'	*N*	**satiirthaḥa**	'friend, companion'	*M*
praśnaḥa	'question'	*M*			
uttaram	'answer'	*N*	**aarabh**	'to begin'	
eevameetat	'is it so?'		**laghupariikṣaa**	'small test'	*F*
vaaram vaaram	'again and again'		**maukhikii**	'oral'	*F*
vitṛ (vitar-)	'to distribute'				
sviikr	'to accept'				
krii (kriiṇaa-)	'to purchase'				
sahakarmii	fellow worker colleague	*M*			

Teachers' Note

M_1 In place of praśnam 'question' substitute paaṭham 'lesson' kavitaam 'poetry'.

In place of baalakam 'boy' substitute other nouns denoting girl, student, friend, servant etc.

M_2 In place of bhṛtyaaya 'to servant' substitute
karaṇikaaya 'to clerk' sahakarmiṇee 'to fellow worker'

M_3 In place of moodakam 'pudding' substitute
phalam 'fruit' pustakam 'book'
bhoojanam 'meal' vastram 'cloth'

Learners' Notes

vaaram vaaram 'repeatedly' 'again and again'. This reduplicated form is used like *punaḥ punaḥa* and *muhur muhuḥu.*

ree (in C_1) is a term of address used while addressing persons of

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inferior status or boys or girls or people familiar to you where no formality or respect is involved.

Grammatical Notes

upaadhyaayaḥa teacher	baalakam boys	praśnam question	aprcchat asked

The teacher asked a question to the student.

baalakam and *praśnam* Accusative case suffix has been used twice in this sentence for both direct and indirect objects.

koośaadhikaarii treasurer	bhṛtyaaya servant-for	veetanam salary	dadaati gives

The treasurer gives salary to the servant.

Dative case suffix is used for the word denoting the person who is the receipient of the act of giving.

It is also used to express the purpose.

saḥa he	phalaaya fruits-for	vipaṇim shop-to	gacchati goes

He goes to the shop for (buying) fruits.

Other uses of the dative suffix

(i) With verbs denoting 'to be angry'
janakaḥa baalaaya kupyati 'The father is angry with the boy.'

(ii) With the particles *namaḥa* 'salutation' svasti 'hail to'
deevaaya namaḥa 'Salutation to God'
nṛpaaya svasti 'Victory to the King.'

Supplement

Frame at least four questions from each of the following sentences as per the model given below.

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Model : nṛpaḥa baalakam praśnam apṛcchat.

(i) nṛpaḥa kam praśnam apṛcchat ?
(ii) nṛpaḥa baalam kim apṛcchat ?
(iii) kaḥa baalakam praśnam apṛcchat ?
(iv) api nṛpaḥa baalakam praśnam apṛcchat ?

(i) putraḥa pitaram dhanam yaacati.
(ii) aham vaṇijam eekam pustakam yaacaami.
(iii) saḥa mahyam vastram dadaati.
(iv) tee sarvee parasparam praśnaan apṛcchan.
(v) taaḥa sarvaaḥa tatra pustakam paṭhanti.
(vi) pathikaḥa baalakam panthaanam pṛcchati.
(vii) yajamaanaḥa bhṛtyaaya veetanam dadaati.
(viii) aarakṣakaḥa cooram taaḍayati.
(ix) maataa śiśum kṣiiram paayayati.
(x) chaatraaḥa udyaanee kandukam kriiḍanti.

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Cycle-35

Topical Focus : Asking directions, Medical treatments etc.

Grammatical Focus : Potential participle tavya/aniiya/ya suffix.

Ritual : iiṣat 'a little'

Model Sentences :

M_1	na, asmin maargee vaahanam na sthaapayitavyam.	'No, in this road vehicles should not be parked.'
M_2	tatra naamaphalakam draṣṭavyam	'One has to look at the signboard there.'
M_3	tailakhaadyaani na khaaditavyaani.	'Oily dishes should not be eaten.
M_4	api asmin maargee vaahanam na sthaapayitavyam ?	'Is parking of vehicles prohibited in this road ?
M_5	vidhaana saudham keena maargeeṇa gantavyam ?	'Which is the route one has to take to reach Vidhana Soudha ?'
M_6	mayaa kim na khaaditavyam?	'What dish should I not eat ?'

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Conversations

C_1	A. hee mahoodaya, kimartham dvicakravaahanam atra sthaapayasi ?	'Hellow Sir, Why are you parking your vehicle here ?'
	B. kim atra na sthaapayitavyam ?	'Can't it be parked here ?'
	A. bhavaan atra phalakam pasyatu.	'Please look at the sign board.'
	B. kṣamasva, mayaa tat na dṛṣṭam.	'Please excuse me, I did not see that.'
	A. asmin maargee vaahanaani na sthaapayitavyaani, iiṣat kaalaparyantam api na.	'Vehicles should not be parked in this road, not even for a short while.'
	B. itaḥ param tathaa na kariṣyaami.	'I will not do so in future.'
C_2	A. aham vidhaana saudham gantum icchaami, keena maargeeṇa gantavyam ?	'I want to go to Vidhaana Soudha. Which route should I take?'
	B. kabban udyaanamaargee gantavyam.	'You must go by Cubbon Park'
	A. udyaanaat kiyat duuram gantavyam ?	'How far should I go from the park ?'
	B. tatra naamaphalakam asti. tat draṣṭavyam.	'There is a sign board. You have to see that.'
C_3	A: namaskaaraḥa hee vaidya mahoodayaaḥa.	'Good morning doctor.'
	B. aagaccha, tava kleeśaḥa kaḥa ?	'Please come, what is your problem ?'
	A. udaraśuulam maam baadhatee.	'I am suffering from stomach pain.'
	B. bhavatu, aham pariikṣiṣyee	'Alright, I will examine.'

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A. baaḍham.	'O.K.'
B. bhayasya kaaraṇam naasti. auṣadham piitavyam.	'No need to fear. You have to take medicine.'
A. mayaa kaḥa aahaaraḥa bhooktavyaḥa ?	'What food should I take ?'
B. taila khaadyaani na khaaditavyaani. piṣṭa padaarthaaḥa varjaniiyaaḥa	'You should not take oily dishes. Starchy food is also to be avoided.
A. tarhi mayaa kimapi na khaaditavyam ?	'In that case, should I not eat anything ?'
B. na, na, annarasaḥa, takram, phalarasaḥa ca seevitavyaaḥa. tuuṣniim śayitavyam.	'No no, you have to take rice gruel, butter milk, and fruit juices and sleep quietly.'

Vocabulary

sthaapay	'to establish, to park'		**auṣadham**	'medicine'	*N*
			bhuj (bhuṅk-)	'to eat'	
naama-phalakam	'signboard'	*N*	**piṣṭapadaar-thaḥa**	'starchy food'	*M*
			seev-	'to consume food'	
taila khaadyam	'fried thing'	*N*			
mahoodayaḥa	'Mister, Sir'	*M*	**kṣamasva**	'excuse me'	
			bhayam	'fear'	
kleeśaḥa	'suffering, illness'	*M*	**varj**	'to abandon'	
udaraśuulam	'stomach pain'	*N*			
kaaraṇam	'reason'	*N*			

Teachers' Notes

M_1 In place of asmin maargee 'in this road' substitute

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asmin sthalee 'in this spot' udyaanee 'in the park'
vipaṇyaam purataḥa 'in front of the shop'
śaalaayaaḥa aavaraṇee 'in the school compound.'

In place of vaahanam 'vehicle' substitute
dvicakra vaahanam 'bicycle. śakaṭikaam 'cart'
tricakra vaahanam 'auto rickshaws'

M_2 In place of naamaphalakam 'sign board' substitute
maargam 'street' vipaṇim 'shop.'

M_3 In place of taila khaadyaani 'fried things'
moodakaan 'puddings' phalaani 'fruits'

C_1 In place of itaḥ param 'here after' substitute
punaḥa 'again' śvaḥa 'tomorrow'

Learners' Notes

In C_3, vaidyamahoodayaaḥa plural form is used as honorific singular. Plural form is to be used in addressing teachers, elders, strangers etc., as a mark of respect.

bhavaan 'you' (honorific) governs the verb in third person singular. Hence bhavaan gacchatu, bhavaan paśyatu etc.

Potential participle and imperative mood have more or less same meaning. But potential participle has greater force like 'should be done' 'it is obligatory that you must do' etc.,

Grammatical Notes

tvayaa	naamaphalakam	draṣṭavyam
by you	sign board	should be seen

The sign board should be seen by you.

Potential participle is formed by adding *tavya anīiya ya* to the root.

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When the verbs are intransitive these participles remain in neuter singular like

bhuu – bhavitavyam

sii – śayitavyam etc.

When the verbs are transitive these participles agree with the object in gender number and case (like adjectives)

mayaa	paaṭhaḥa	paṭhitavyaḥa paṭhaniiyaḥa
mayaa	kathaa	paṭhaniiyaa
mayaa	kaavyam	paṭhaniiyam

Supplement

Transform the following sentences by converting the imperative forms of verbs into potential participle forms.

model : tvam baalakam paśya
tvayaa baalakaḥa draṣṭavyaḥa

(i) praataḥa pañcavaadanee uttiṣṭha
(ii) anantaram mukham prakṣaalaya.
(iii) ataḥ param snaanam kuru.
(iv) deevam puujaya.
(v) paścaat samskṛtapaaṭham paṭha.
(vi) aṣṭavaadanee upaahaaram sviikuru.
(vii) upaahaaram sviikṛtya śaalaam gaccha.
(viii) saayaṅkaalee śaalaat aagatya kheela.
(ix) raatrau paaṭham likha.
(x) daśa vaadanee nidraam kuru.

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Self Discovery Unit

Cycle-36

samskṛtam mee roocatee	I like Sanskrit.
kim tava naama ?	What is your name ?
aham moohanaḥa.	I am Mohan.
tvam kim karooṣi ?	What do you do ?
aham maaṇavakaḥa.	I am a student.
kva tava janmabhumiḥi ?	Which is your native place ?
beṅgaluur nagarameeva mama janmabhuumiḥi.	My birth place is Bangalore only.
tava nivaasaḥa kutra ?	Where do you stay?
aham jayanagaree vasaami.	I live in Jayanagar.
kim tava vayaḥa ?	What is your age ?
aham pañcadaśa varṣa vayaskaḥa	I am aged fifteen years.
api tvam paaṭhaśaalaam gacchasi ?	Do you go to school?
aam, aham aadarśa paaṭhaśaalaayaam paṭhaami.	Yes, I study in Adarsha School.
tatra tvam kim paṭhasi ?	What do you study there ?

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aham samskṛtam, aaṅgla bhaaṣaam ca paṭhaami.	I study Sanskrit and also English.
tvam kasyaam kakṣaayaam paṭhasi ?	Which class do you study ?
aham daśama kakṣaayaam paṭhaami.	I read in tenth standard.
kim idam pustakam tava hastee ?	What is the book in your hand ?
idam samskṛta pustakam.	This is a Sanskrit book.
kim samskṛtabhaaṣaa tubhyam roocatee ?	Do you like the Sanskrit language ?
aam, samskṛtabhaaṣaa mahyam atiiva roocatee.	Yes, I like Sanskrit very much.
kim tvam samskṛta bhaaṣaayaam vyavahartum śaknoosi ?	Can you speak in Sanskrit ?
aam, kakṣaayaam samskṛta bhaaṣaayaam eeva vyavahaaraḥa bhavati.	Yes, only Sanskrit language is used in the class-room.

Exercises

(1) On the model given in this lesson frame dialogues between

(a) a merchant and a customer.
(b) a tourist and a resident.
(c) a teacher and a new student.
(d) two friends who meet after a long time.
(e) two authors who meet after a long time.
(f) two girls who meet after a long time.

(2) tubhyam roocatee 'you like' mahyam roocatee 'I like'. Using these expressions frame dialogues between friends about their likes and dislikes.

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Cycle-37

daivii vaak

samskṛtam naama daivii vaak.
viśvasya puraatanatamaa
bhaaṣaa samskṛtam.

asya adhyayanasya pracaarasya
ca kaalaḥa ayam aagataḥa.

iyam bhaaṣaa adyaapi
bhaaratee vyavahṛyatee
yadyapi puraatana svaruupaat
bhinnam svaruupamasya
vartatee adyatvee.

asyaam bhaaṣaayaam
bhaaratiiya samskṛteeḥe
svaruupam nihitam.

asya saahityam viśaalam
sarvavyaapi ca.

asmaakam samskṛtiḥi keevalam
samskṛteenaiva jñaatum
śakyaa.

aneenaiva asmaakam
puṇyabhumeeḥe mahat
sammaanam puraa aasiit.

The Divine Language

Sanskrit, the Divine language.
Sanskrit is the most ancient
language of the world.

It is now the time to study it
and propagate it.

Even now this language is used
in India though in a slightly
different form than the one
used in ancient times.

The essence of Indian culture
is enshrined in this language.

Its literature is vast and
extensive.

Our culture can be studied
only through Sanskrit.

Our sacred land was
commanding respect in the
world only because of this.

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samskṛtabhaaṣaayaameeva saa śaktiḥi yat saa vaidikiim samskṛtim punarujjiivayitum kṣamaa.

Only the Sanskrit language has the capacity to revive Vedic culture.

vaidikii samskṛtireeva asmin viśvee punaḥa śaantim sthaapayitum samarthaa.

Only the Vedic culture can help to establish peace in this world.

aaśaastee yad bhaaratiiyaaḥa gṛhee samskṛta pracaaraaya prayatiṣyantee yeena asmaakam puniitaa samskṛtabhaaṣaa viśvasya samakṣee bhuuyaḥa api gauravaaspadam praapnuyaat.

Let us hope that every Indian will strive for the propagation of Sanskrit in our houses so that this language can again attain the place of honour in the world.

(sriimadananta śayanam ayyaṅgaar mahoodayasya bhaaṣaṇaamśamidam)

(From the speech of Mr Anantasayanam Ayyangar)

(Sarala Samskṛta Śikṣaka IV)

Vocabulary

vaak	speech	daivii	divine, godly
vyavahṛyatee	spoken	bhinnam	different
nihitam	hidden, enshrined	sanmaanam	honour, respect
kṣamaa	capable		

Exercises

(1) Write five sentences in Sanskrit about Indian culture.

(2) Write five sentences explaining why Indians should learn Sanskrit.

(3) Frame a small dialogue between two students enquiring about the culture and language of each other.

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Cycle-38

dvau sakhaayau

puraa coola deeśee dvau sakhaayau aastaam.

tayooreekaḥa vidyaapriyaḥa.

anyaḥa dhanapriyaḥa.

tayooḥ pitarau atiiva daridrau.

tau pitrooḥo aajñayaa videeśam gatau.

vidyaapriyaḥa tatra vidyaalayam praviśya vidyaam adhiitavaan.

anyaḥa kasyaapi śreesthinaḥa aapaṇee vyaapṛtaḥa. prabhuutam vittam arjayati sma.

daśavarṣaanantaram tau svadeeśam pratyaagatau.

Two friends

Once upon a time there were two friends in Chola country.

One of them was study-minded

The other was interested in wealth.

Their parents were very poor.

They went out of their country as commanded by their parents.

The one interested in learning got admitted himself to a school and obtained education.

The other was employed in the shop of a merchant and earned a good amount of money.

After ten years they returned to their country.

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maargee dhanapriyasya dhanabhaaṇḍam cooraaḥa apaaharan.	On the way the money purse of Dhanapriya was stolen by the thieves.
teena saḥa nirdhanaḥa abhavat.	Hence he became penniless.
svadeeśee vidyaapriyam dṛṣṭvaa raajaa tam mantripadee nyayoojayat.	In their native country the King came to know about the learned man and made him a minister.
dhanapriyaḥa jiivikaartham gatyaṅntaram na paśyan tasyaiva mantriṇaḥa seevakaḥa abhavat.	Dhanapriya did not see any other means of livelihood and became a servant of that minister.
ata eeva vidyaadhanam sarva dhanaat pradhaanam iti janaaḥa vadanti.	That is why the people say that education is the greatest wealth of man.

Vocabulary

as	'to be'	aastaam	'were' (dual)
daridraḥa	'poor'	praviś	'to enter'
śreeṣṭhii	'merchant'	arj(ay)	'to earn'
jiivikaa	'livelihood'	vad	'to speak, to tell'
prabhuutam	'much'		

Notes

(1) Note the dual forms of nouns, pronouns and verbs used in the above passage.

sakhaa	friend	sakhaayau	two friends
pitaa	father	pitarau	two fathers
daridraḥa	poor man	daridrau	two poor men

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saḥa	he	tau	those two persons
tasya	his	tayooḥo	their (two persons)
aasiit	(he) was	aastaam	(those two) were
gataḥa	(he) has gone	gatau	(those two) have gone

(2) aajñaa 'command' aajñayaa 'by the command'

adhiitavaan 'learned'
śreeṣṭhii 'businessman' śreeṣṭhinaḥa (Genitive)
prabhuutam 'much'
niyoojayati '(he) appoints' nyayoojayat '(he) appointed'

Exercises

Answer the following questions.

(1) sakhaayau kutra aastaam ?
(2) tau kiidṛśau ?
(3) kutaḥa tau videeśam gatau ?
(4) vidyaapriyaḥa tatra kim akaroot ?
(5) dhanapriyaḥa kim akaroot ?
(6) kadaa tau svadeeśam aagatau ?
(7) maargee cooraaḥa kim akurvan ?
(8) vidyaapriyam kaḥa mantripadee nyayoojayat?
(9) dhanapriyaḥa kim akaroot ?

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Cycle-39

caturaḥa baalakaḥa

goopaaloo naama kaścana baalaḥa mitraiḥi saha kuupasya samiipee kriiḍati sma.

saḥa tatra aagatam kañcana cooram apaśyat.

goopaalaḥa budhyaa tam vañcayitum aicchat.

saḥa kuupasya tiiram gatvaa kuupoodakam viikṣamaaṇaḥa bhṛśam aakroośat.

cooraḥa abhaaṣata: baala, kim eevam aakroośasi iti.

baalaḥa sagadgadam avadat madiiyaḥa muktaahaaraḥa eetasmin kuupee apatat.

yadi tvam kuupam avatiirya haaram aadaaya prayaccheeḥe tarhi mama pitaa tubhyam bahumuulyam paaritooṣikam dadyaat iti.

The clever boy

A boy by name Gopal was playing with his friends near a well.

He saw a thief coming that side.

Gopal wanted to cheat him by trick.

He went near the well and started crying loudly looking at the water of the well.

The thief asked 'O boy ! Why are you crying like this ?'

The boy replied in a stuttering voice 'My pearl necklace has fallen into this well.

If you could get into the well and take out the necklace my father may give you a costly present.'

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tadaakarṇya saḥa muuḍhaḥa cooraḥa baalakam viśvasya svavastraadikam tiiree nikṣipya kuupam avaatarat.

Hearing this that foolish thief believed the boy and kept his clothes and other things on the bank and descended into the well.

caturoo goopaalaḥa coorasya vastraadikam aadaaya satvaram palaayitaḥa.

The clever Gopala took up the clothes and other objects of the thief and ran away quickly.

Vocabulary

kuupaḥa	'well'	viikṣ-	'to look'
bhṛśam	'loudly'	aakroośa-	'to cry'
sagadgadam	'with choked throat'	bhaaṣ-	'to speak'
avatar-	'to descend'	bahumuulyam	'costly'
paaritooṣikam	'present, gift'	aakarṇay-	'to listen'
muuḍhaḥa	'foolish'	viśvas-	'to believe'
nikṣip-	'to keep'	satvaram	'swiftly, fast'

Exercise

Answer the following.

goopaalaḥa kutra kriiḍati sma ?
tadaa kaḥa tatra aagataḥa ?
tam dṛṣṭvaa goopaalaḥa kim akaroot ?
cooraḥa kim aprcchat ?
baalakaḥa kim avadat ?
cooraḥa kimartham kuupam avaatarat ?
baalaḥa tadaa kim akaroot ?

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Cycle-40

alasaḥa baalakaḥa

eekaḥa baalakaḥa aasiit.

saḥa alasaḥa abhavat.

saḥa nityam paaṭha śaalaam na agacchat.

saḥa kakṣaayaaḥa kaaryam samyak na akaroot.

saḥa eekasmin dinee adya aham paaṭhaśaalaam na gamiṣyaami, udyaanee gatvaa kandukam kriiḍiṣyaami iti acintayat.

tataḥa saḥa udyaanam agacchat.

udyaanee kaḥa api baalaḥa na aasiit.

saḥa eekam kaakam apaśyat.

saḥa avadat ree kaaka, aagaccha, mayaa saha ramasva iti.

The Lazy Boy

There was a boy.

He became lazy.

He did not go to school every day.

He was not doing his class work properly.

One day he thought 'today I will not go to school, I will go to park and play ball there.'

Then he went to the park.

There were no boys in the park.

He saw a crow.

He asked 'O crow, come and play with me.'

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kaakaḥa mama kaaryam vartatee, avakaaśaḥa naasti, tvameeva kheela iti avadat.

The crow said 'I have work. I have no time to spare. You play alone.'

tataḥa saḥa eekam saarameeyam apaśyat.

Then he saw a dog.

saḥa tam samboodhya ree saarameeya, aagaccha mayaa saakam kriiḍa iti avadat.

He called it and told 'O dog, come, play with me.'

saḥa saarameeyaḥa mama kaaryam vartatee, aham alasaḥa naasmi, tvameeva kheela iti avadat.

The dog replied 'I have work. I am not lazy. You play yourself.'

tataḥa saḥa śukam apaśyat.

Then he saw a parrot.

śukaḥa api mama veela na asti iti avadat.

The parrot also informed him that it has no time to spare.

tataḥa saḥa eekam pipiilikaam ayaacat ree pipiilikee, mayaa saha ramasva iti.

Then he requested an ant 'Oh ant, please play with me.'

saa api mama veelaa na asti iti avadat.

The ant also replied that it has no time.

tataḥa saḥa baalakaḥa acintayat, asmin samsaaree khagaaḥa, mṛgaaḥa kiiṭaaḥa api alasaaḥa na santi.

Then the boy thought 'In this universe birds, animals and insects are also not lazy.

ahameeva kimartham alasaḥa bhavaami iti.

Why should I alone be lazy ?

tadaa saḥa paaṭhaśaalaam gatvaa paaṭham apaṭhat, paṇḍitaḥa ca abhavat.

He then went to school, learned all lessons and became a scholar.

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Vocabulary

alasaḥa	'lazy'	nityam	'daily'
samyak	'well, properly'	saarameeyaḥa	'dog'
avakaaśaḥa	'free time'	samboodh-	'to address, call'
śukaḥa	'parrot'	pipiilikaa	'ant'
khagaḥa	'bird'	mṛgaḥa	'animal'
kiiṭaḥa	'insect'	paṇḍitaḥa	'scholar'

Exercise

(1) Frame sentences in Sanskrit using the following words and phrases.

acintayat.
avakaaśaḥa naasti.
mayaa saakam.
pipiilikaa.
mama veelaa naasti.

(2) Rewrite the story in the form of a dialogue between the boy and other animals.

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Cycle-41

jananii janmabhuumiśca svargaadapi gariiyasii	**Mother and motherland are greater than heaven.**
maataa maatṛbhuumiśca dvee eeva eetee śreeṣṭhee.	Mother and motherland are the two precious things.
baalakasya kṛtee maatuḥu sahajam preema vartatee.	Mother has natural affection for her child.
mama baalakaḥa sadaa sukhii guṇavaan vidvaan ca bhaveet iti tasyaaḥa abhilaaṣaha.	Her desire is to have her child happy, virtuous and learned.
putraḥa api maataram sarvaadhikaam manyatee.	Son also respects his mother more than anything else.
maanavaḥa kadaacidapi maatuḥu aanṛṇyam gantum na samarthaḥa.	Man cannot free himself completely from his indebtedness to mother.
yatra maanavaḥa janma labhatee saa eeva tasya janmabhuumiḥi.	The place where man is born is known as his motherland.
saa maanavasya sarvadaiva aadaraṇiiyaa jaayatee.	That is always adorable for man.
maanavaḥa kutraapi bhavatu saḥa janmabhuumim sadaa smarati.	Wherever he may be, man always remembers his motherland.

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svadeeśasya unnayanam asmaakam paramoo dharmaḥa.	It is our duty to strive for its progress.
adya asmaakam deeśaḥa svatantraḥa asti.	Now our country is independent.
tasya unnatiḥi rakṣaa ca asmaakam paramoo dharmaḥa.	Our foremost duty is to work for its progress and protection.
nisvaarthaa deeśabhakti - bhaavanaa bhavyaa.	Selfless devotion and patriotism is always good.

Vocabulary

jananii	'mother'	janmabhuu-miḥi	'motherland'
svargaat	'than heaven'	gariiyasii	'greater' F
śreeṣṭhee	'best, excellent' F. Dual	kṛtee	'for the sake of'
sahajam abhilaaṣaḥa	'natural, pure' 'desire'	vidvaan sarvaadhikam	'learned' 'more than anything else'
aanṛṇyam gantum	'to free oneself from debt or obligation'	samarthaḥa	'capable'
sarvadaa	'always'	aadaraṇiiyaa	'worthy of respect' F
smṛ (smara)	'to remember'	unnayanam	'uplift, progress'
parama	'supreme, great'	nisvaarthaa	'selfless' F
deeśabhaktiḥi	'patriotism'	bhavyaa	'great'

Notes

Note the sandhi changes.

janmabhuumiḥi + ca janmabhumiśca

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svargaat + api	svargaadapi
kadaacit + api	kadaacidapi
sarvadaa + eeva	sarvadaiva
kutra + api	kutraapi
paramaḥa + dharmaḥa	paramoo dharmaḥa

Exercise

On the model given in the lesson, write five to ten sentences about your 'father' 'mother' 'village' and 'school'.

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Cycle-42

subhaaṣitaani — Great Sayings

keeyuuraa na vibhuuṣayanti puruṣam
haaraa na candroojvalaa
na snaanam na vileepanam
na kusumam naalaṅkṛtaa muurdhajaaḥa
vaaṇyeekaa samalaṅkarooti puruṣam
yaa samskṛtaa dhaaryatee
kṣiiyantee khalu bhuuṣaṇaani
satatam vaagbhuuṣaṇam bhuuṣanam.

Neither bracelets, nor necklaces shining like moon beautify a person, nor bathing, smearing flowers or well decorated hair beautifies a person. Only well refined and cultured speech renders charm to a person. All ornaments wear away in course of time. Refined speech is the only perpetual ornament for him.

praarabhyatee na khalu vighna bhayeena niicaiḥi
praarabhya vighnavihataa viramanti madhyaaḥa
vighnaiḥi punaḥ punarapi pratihanyamaanaaḥa
praarabdhamuttamajanaa na parityajanti.

No work is started by men of low spirit due to fear of obstacles. Ordinary men begin the work but stop it as and when they are

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confronted by obstacles. But men of noble spirits do not give up any work after undertaking it.

prathama vayasi piitam
tooyamalpam smarantaḥa
śirasi nihitabhaaraa
naalikeeraa naraaṇaam
dadati jalamanalpasvaadam
aajiivitaantam
nahi kṛtamupakaaram
saadhavoo vismaranti.

The coconut trees remember small quantities of water drunk in their earlier days and carry loads on their heads to repay the men with delicious water (tender coconut water) till their life-time. Noble people never forget the goodness done to them.

Vocabulary

keeyuuraaḥa	'bracelets'	**candroojvalaa**	'bright like moon'
muurdhajaaḥa	'hair'		
viram-	'to stop'	**praarabh-**	'to begin'
pratihan-	'to strike'	**parityaj-**	'to abandon'
	'to beat'	**vismṛ-**	'to forget'
tooyam	'water'		

Exercises

1. **Answer the following :**
   puruṣam kim vibhuuśayati ?
   puruṣam kaani na vibhuuṣayanti ?
   api bhuuṣaṇaani śaaśvataani kim ?
   niicaiḥi kimartham na praarabhyatee ?
   uttama janaaḥa kim kurvanti ?

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naalikeeraaḥa aajiivitaantam kim dadati ?
naaliikeeraḥa kim smarati ?
saadhavaḥa kim na vismāranti ?

2. **Narrate the poems in prose order.**

3. **Rewrite the poems in the forms of dialogues.**

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Cycle-43

śakuntalaaduṣyantayooḥo prathamaḥa paricayaḥa

raajaa: (śakuntalaabhimukhaḥa bhuutvaa) api tapaḥa vardhatee?	King : (turning towards Shakuntala) Does your penance progress well ?
(śakuntalaa saadhvasaat avacanaa tiṣṭhati)	(Shakuntala stands speechless in confusion)
anasuuyaa : idaaniim atithiviśeeṣa laabheena.	Anasuya : Yes , since we got a distinguished guest now.
halaa śakuntalee gaccha uṭajam. phalamiśram arghyam upahara idam paadoodakam bhaviṣyati.	Dear Shakuntala, go to the hermitage, bring materials of worship with fruits. This will serve as water for washing his feet.
raajaa : bhavatiinaam suunṛtaiva giraa kṛtam aatithyam.	King : Your courteous words have done me the hospitality.
priyamvadaa : teena hi asyaam śiitalaayaam veedikaayaam muhuurtam upaviśya pariśramavinoodam karootu aaryaḥa.	Priyamvada : Then your honour will please be seated for a while on this platform which is cool, and refresh yourself.
raajaa : yuuyam api aneena karmaṇaa pariśraantaaḥa.	King : You too are fatigued by your work.

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anasuuyaa : halaa śakuntalee, ucitam paryupaasanam atithiinaam. atra upaviśaamaḥa.

Anasuya : Dear Shakuntala, it is but proper for us to give company to the guests. Let us sit here.

śakuntalaa : (aatmagatam) kim nu khalu imam preekṣya tapoovana ṿiroodhinoo vikaarasya gamaniiyaa asmi samvṛttaa.

Shakuntala : (To herself) How is it that on seeing him I have been susceptible to an emotion which is quite uncommon in a hermitage ?

raajaa : ahoo, sama vayoo ruupa ramaṇiiyam bhavatiinaam sauhaardam.

King : Oh, the friendship among you is really delightful because of your equality of age and beauty.

priyamvadaa : (janaantikam) anasuuyee, kaḥa eeṣa caturagambhiiraakṛtiḥi madhuram priyam aalapan prabhaavavaan iva lakṣyatee ?

Priyamvada : (Aside) Dear Anasuya, who indeed is this person ? Endowed with intelligence and a dignified personality and speaking sweetly and pleasantly he appears to be a great man.

anasuuyaa : sakhii, mama api kautuuhalam asti. pṛcchaami taavat eenam. (prakaaśam) aaryeeṇa katamaḥa raajarṣivamśaḥa alamkriyatee? kim nimittam tapoovana gamanapariśramasya aatmaa padam upaniitaḥa ?

Anasuya : Friend, I am also curious to know that. I will just ask him. (Aloud) Which one is the royal family adorned by your honour ? What has subjected your honour to this toil of entering into this hermitage?

śakuntalaa : (aatmagatam) hṛdaya, eeṣaa tvayaa cintitaanyanasuuyaa mantrayatee.

Shakuntala : (to herself) O my heart, Anasuya is giving expression to your thoughts.

raajaa : (aatmagatam) katham idaaniim aatmaanam niveedayaami! bhavatu, eevam

King : (to himself) Now how shall I declare myself! Well, I shall tell (aloud) Good lady, I

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vakṣee. (prakaaśam) bhavati, yaḥa pauraveeṇa raajñaa dharmaadhikaaree niyuktaḥa saḥa aham avighna kriyaa upalambhaaya dharmaaraṇyam aayaataḥa.

am the person appointed by the King of Puru race, to guard the religious rites and hence I have come to this sacred grove to see that the religious rites practiced here are free from obstacles.

anasuuyaa : sanaathaaḥa idaaniim dharmacaariṇaha.

Anasuya : Now the pious performers have a protector in you.

[From Kalidasa's drama Shakuntala Act I]

Vocabulary

saadhvasam	'fear'	**atithiḥi**	'guest'
utajaḥa	'hut'	**arghyam**	'water offered to the hands of a guest'
veedikaa	'raised platform'		
vikaaraḥa	'emotion'	**muhuurtam**	'for a while'
aalap	'to speak'	**sauhaardam**	'friendship'
giiḥi	'speech'	**nimittam**	'reason'

Exercises

1. **Answer the following :**
   raajaa kutra aagataḥa ?
   raajaa śakuntalaam kim pṛcchati ?
   saḥa katham pariśramavinoodam karooti ?
   tee sarvee kutra upaviśanti ?
   anasuuyaa raajaanam kim pṛcchati ?
   raajaa katham aatmaanam niveedayati ?
   katham aaśramavaasinaḥa sanaathaaḥa abhavan ?

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2. Use the following in your own sentences :

atithiinaam paryupaasanam.
kṛtam aatithyam.
tapoovana viroodhinoo vikaaraḥa.
kautuuhalam asti.
dharmaadhikaaree niyuktaḥa.
sanaathaaḥa vayam.
yuuyaṃ ápi pariśraantaaḥa.

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Cycle-44

śakuntalaaduṣyantayooḥo prathamaḥa paricayaḥa

(continued from the previous cycle)

sakhyau : halaa śakuntalee yadi atra adya taataḥa sannihitaḥa bhaveet.....:.....	The two friends : Dear Shakuntala, if father were to be present here today .....?
śakuntalaa : tataḥa kim bhaveet ?	Shakuntala : What would happen then ?
sakhyau : imam jiivita sarvasveena api atithiviśeeṣam kṛtaartham kariṣyati.	Friends : He would make this distinguished visitor happy by offering the most precious treasure of his life .
śakuntalaa : yuvaam upeetam. kimapi hṛdayee kṛtvaa mantrayeethee. na yuvayooḥo vacanam śrooṣyaami.	Shakuntala : Get away both of you. You speak with something in your mind. I won't listen to your words.
raajaa : vayam api bhavatyooḥo sakhiigatam kimapi pṛcchaamaḥa.	King : May we also ask something about your friend ?
sakhyau : aarya, anugraha iyam abhyarthanaa.	Friends : Noble Sir, this request is indeed a favour shown to us.

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raajaa : bhagavaan kaaśyapaḥa śaaśvatee brahmaṇi sthitaḥa iti prakaaśaḥa .iyam ca vaḥa sakhii tadaatmajaa iti katham eetat ?

King : It is well known that the revered Kashyapa is in perpetual celibacy. How is it that this friend of yours is his daughter ?

anasuuyaa : śrunootu aaryaḥa, asti kauśikaḥa iti gootra naamadheeyaḥa mahaa prabhaavaḥa raajarṣiḥi.

Anasuya : May your Honour please listen. There is a powerful royal sage whose family name is Kaushika.

raajaa : asti, śruuyatee.

King : Yes, I have heard.

anasuuyaa : tam aavayooḥo priyasakhyaaḥa prabhavam avagaccha. teena ujjhitaayaaḥa śariira samvardhanaadibhiḥi taata kaśyapaḥa asyaaḥa pitaa.

Anasuya : Know him to be the father of our friend. But as she was abandoned by him, father Kashyapa became her father because of bringing her up.

raajaa : ujjhita śabdeenaḥ janitam mee kautuuhalam. aamuulaat śrootum icchaami.

King : The word 'abandoned' roused my curiosity. I would like to hear from the beginning.

anasuuyaa : śruṇootu aaryaḥa. gautamii tiiree puraa kila tasya raajarṣeeḥe ugree tapasi vartamaanasya kimapi jaata śaṅkaiḥi deevaiḥi meenakaa naama apsaraa preeṣitaa niyamavighnakaariṇii.

Anasuya : Please listen, Sir, Formerly on the banks of Gautami the royal sage was absorbed in severe penance. Gods, apprehensive of his penance, sent the nymph Menaka to detract him from his severe discipline.

raajaa : asti eetat anya samaadhi bhiirutvam deevaanaam.

King ; Yes, the gods are afraid of others practising penance.

anasuuyaa : tataḥa vasantaavataara samayee tasyaaḥa unmaadayitṛ ruupam preekṣya .....

Anasuya : Then at the dawn of Spring season the sage saw the maddening beauty of her .....

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raajaa : parastaat jñaayata eeva. sarvathaa apsara sambhavaa eeṣaa.

King : I understand what followed then. She is indeed born of a nymph.

anasuuya : atha kim.

Anasuya : Yes, of course.

raajaa : maanuṣiiṣu asya ruupasya sambhavaḥa katham vaa syaat ? prabhaataralam jyootiḥi vasudhaatalaat na udeeti.

King : How else could there be a beauty of this kind among the mortals ? The quivering flash of lightning does not rise from earth.

[From Kalidasa's drama Shakuntala Act I]

Vocabulary

sannihitaḥa	'present'	**jiivitasarvasvam**	'most cherished treasure in life.'
anugrahaḥa	'favour'	**abhyarthanaa**	'request'
aatmajaa	'daughter'	**prabhavaḥa**	'source'
ujjhitaa	'abandoned'	**aamuulaat**	'from the beginning'
preeṣitaa	'sent'		
vasudhaa	'earth'	**unmaadayitṛ**	'intoxicating'

Exercises

1. **Answer the following**
   raajaa sakhiigatam vṛttaantam katham pṛcchati ?
   śakuntalaa katham kaṇvasya putrii abhavat ?
   saa katham sañjaataa ?
   saa kecna ujjhitaa ?
   deevaiḥi kimartham meenakaa preeṣitaa ?

2. Use the following in sentences of your own :
   jiivitasarvasvam.

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janitam kautuuhalam.
śrootum icchaami.
unmaadayitṛ ruupam.
vasantaavataara samayeḥ

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Cycle-45

subhaaṣitaani **Great Sayings**

yadaa kiñcijñooham dvipa iva madaandhaḥa samabhavam.
tadaa sarvajñoosmiiti abhavadavaliptam mama manaḥa.
yadaa kiñcit kiñcit budhajana sakaaśaadavagatam.
tadaa muurkhoosmiiti jvara iva madoo mee vyapagataḥa.

When I knew little, I was puffed up with pride like an elephant with rut. I was arrogant with the feeling that I knew everything under the sun. When I started learning little by little in the company of learned people, like fever subsiding , my arrogance also vanished and I realized that I was a fool.

eetee satpuruṣaaḥa paraarthaghaṭakaaḥa
svaartham parityajya yee
saamaanyaastu paraarthamudyamabhṛtaḥa
svaarthaaviroodheena yee
teemii maanuṣaraakṣasaaḥa parahitam
svaarthaaya nighnanti yee
yee nighnanti nirarthakam parahitam
tee kee na jaaniimahee.

Those who work for the good of others at the cost of their own interests are the noblest among men. Those who work for the good of others

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without prejudice to their personal interests are the normal ones. Those who harm others for their own good are the demons among men. But we do not know how to label those who harm others for no purpose.

yaḥa priiṇayeetsucaritaiḥ pitaram sa putroo
yadbhartureeva hitamicchati tat kalatram
tanmitramaapadi sukhee ca samakriyam yat
eetat trayam jagati puṇyakṛtoo labhantee.

A son, who delights his father by virtuous deeds, a wife who desires the welfare of her husband, a friend who behaves the same way both in adversity and prosperity – only a lucky person will get these three in the world.

[from Bhartṛharis' Niti Satakam]

Vocabulary

dvipaḥa	'elephant'	**madaandhaḥa**	'arrogant'
sarvajñaḥa	'great scholar'	**priiṇayati**	'pleases'
kalatram	'wife'	**puṇyakṛtaḥa**	'lucky, blessed'

Exercises

1. **Answer the following :**
   madaḥa kadaa vyapagataḥa ?
   sarvajñaḥa asmi iti kadaa madaandhaḥa abhavat ?
   satpuruṣasya lakṣaṇam kim ?
   kee saamaanyaaḥa ?
   maanuṣaraakṣasaaḥa kim kurvanti ?

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yee nirarthakam parahitam nighnanti, tee kee ?
satputrasya kim lakṣaṇam ?
kaa uttamaa bhaaryaa ?
mitrasya lakṣaṇam kim ?
puṇyakṛtaḥa kim labhantee ?

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Cycle-46

aṅguliiyakadarśanam

rakṣiṇau : (puruṣam taaḍayitvaa) aree kumbhiiraka, kathaya kutra tvayaa eetat raajakiiyam aṅguliiyakam samaasaaditam ?

puruṣaḥa : prasiidantu bhaavamiśraaḥa, na aham iidṛśa karmacaarii.

prathamaḥa : kim śoobhanaḥa braahmaṇa iti kṛtvaa mahaaraajeena pratigṛahoo dattaḥa ?

puruṣaḥa : śrunuta idaaniim, aham śakraavataara abhyantara vaasii dhiivaraḥa .

dvitiiyaḥa : paaṭaccara, kim asmaabhiḥi jaatiḥi pṛṣṭaa ?

syaalaḥa : suucaka, kathayatu sarvam anukrameeṇa.

Sight of the Ring

The Two Guards : (beating the man) You thief, tell us where did you find this royal ring ?

Man : Sir, please be gracious, I am not a person of that kind of gilt.

First Guard : Then, did the king take you to be a brahmin and present this to you ?

Man : please listen now, I am a fisherman living near Shakravatara.

Second Guard : Robber, did we ask your caste ?

Police Officer : Suchaka, let him tell everything straight.

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ubhau : yadaavutta aajñaapayati, kathaya.

Both : As you command, Sir, speak on.

puruṣaḥa : aham matsya bandhanoopaayaiḥi kuṭumba bharaṇam karoomi.

Man : I support my family by catching fish.

śyaalaḥa : (vihasya) viśuddhaḥa idaaniim aajiivaḥa.

Officer : (laughing) A pious life indeed !

puruṣaḥa : bhartaḥa, maa eevam bhaṇa.

Man : Master, please don't say so.

śyaalaḥa : tatastataḥa ?

Officer : O.K., then ?

puruṣaḥa : eekasmin divasee khaṇḍaśaḥa roohitamatsyaḥa mayaa kalpitaḥa.tasya udaraabhyantaree idam aṅguliiyakam dṛṣṭam. asya vikrayaaya darśayan bhaavamiśraiḥi gṛhiitaḥa. maarayata vaa muñcata vaa.

Man : One day, I started cutting a red fish into pieces. This ring was seen inside its belly. While showing this to sell, I was caught by you gentlement. You may now kill me or release me.

śyaalaḥa : jaanuka, matsyabandha eeva nissamśayam. raajakulam eeva gacchaamaḥa.

Officer : Januka, he is a fisherman. There is no doubt about it. We shall go to the Royal Palace.

rakṣiṇau : tathaa,gaccha aree granthibheedaka !

Guards : Well, walk on you cut-purse !

syaalaḥa : suucaka, imam goopuradvaaree pratipaalayatam, bhartreeḥe niveedya śaasanam pratiikṣya niṣkraamaami.

Officer : Suchaka, guard this fellow at the towar gate, I will report to the king and come back with orders.

(niṣkraantaḥa śyaalaḥa)

(Exit Officer)

prathamaḥa : jaanuka, mama hastau asya vadhasya

First Guard : Januka, my hands are throbbing to tie on

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sumanasaḥa pinaddhum sphuratau.	him the garland for his execution.
puruṣaḥa : na arhati bhaavaḥa akaaraṇa maaraṇaṇaḥa bhavitum.	Man : Master, it is not proper on your part to kill a man without any cause.
dvitiiyaḥa : (vilookya) eeṣaḥa nau svaamii patrahastaḥa raajaśaasanam pratiiṣya itoomukhaḥa dṛsyatee. gṛdhrabaliḥi bhaviṣyasi, śunaḥa mukham vaa drakṣyasi.	Second Guard : (Beholding) Here comes our master with a letter in his hand. He has received the orders from the king. You will become a prey to the vultures or see the mouth of a dog.
śyaalaḥa : (praviśya) suucaka, mucyataam eeṣaḥa jaloopajiivii.	Officer : (Entering) Suchaka, release this fisherman.
suucakaḥa : eeṣaḥa yamasadanam praviśya pratinivṛttaḥa (iti puruṣam parimuktabandhanam karooti.)	Suchaka : This man has come back from the abode of the God of Death. (Releases the man from the bonds)
puruṣaḥa : (śyaalam praṇamya) bhartaḥa tvadiiyam mee jiivitam.	Man : (saluting the officer) Sir, I owe you my life.
śyaalaḥa : eeṣa aṅguliiyaka muulya sammitaḥa prasaadaḥa api daapitaḥa.	Officer : His Majesty has also ordered a present equal to the value of the ring.
puruṣaḥa : bhartaḥa anugṛhiitaḥa asmi.	Man : Sir, I am obliged.

[From Kalidasa's Shakuntala Act VI]

Vocabulary

taaḍ(ay)	'to beat'	**śoobhanaḥa**	'auspicious'

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pratigrahaḥa	'present'	**dhiivaraḥa**	'fisherman'
sphurati	'throbs'	**sammitaḥa**	'in conformity with'
			'equal to'

Exercises

1. Transform into passive voice.
   aham kuṭumbabharaṇam karoomi.
   kathayatu sarvam anukrameeṇa.
   vayam jaatim pṛcchaamaḥa
   aham idam aṅguliiyakam apaśyam.

2. **Transform into active voice**
   asmaakam svaamii itoomukhaḥa dṛsyatee.
   mucyataam eeṣaḥa jaaloopajiivii.
   aham bhaavamiśraiḥi gṛhiitaḥa.
   mahaaraajeena pratigṛahaḥa dattaḥa.
   tvayaa kuṭra eetat aṅguliiyakam samaasaaditam ?

3. **Use the following in your own sentences**
   kuṭumbabharaṇam karoomi
   nissamśayam
   pratipaalayatu
   akaaraṇa maaraṇaḥa
   pratinivṛttaḥa

4. **Identify the words and expressions of abuses hurled at the fisherman by the police guards.**

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Cycle-47

karṇa śakrayooḥo samvaadaḥa

śakraḥa : bhoo karṇa, mahattaram bhikṣaam yaacee.

karṇaḥa : dhṛḍham priitaḥa asmi .namaskaroomi .

śakraḥa : (aatmagatam) kim nu khalu mayaa vaktavyam ! yadi diirghaayurbhava iti vakṣyee diirghaayurbhaviṣyati. yadi na vakṣyee muuḍhaḥa iti maam paribhavati. bhavatu, (prakaaśam) bhoo karṇa, suurya iva candra iva himavaan iva saagara iva tee yaśaḥa tiṣṭhatu.

karṇa : bhagavan̐, kim na vaktavyam diirghaayuḥu bhaveeti, athavaa eetat eeva śoobhanam. dharmaḥa yatnaiḥi puruṣeeeṇa saadhyaḥa prajaapaalana maatra budhyaa

Dialogue between Karna and Shakra.

Shakra : Oh, Karna, I beg for a mighty favour (alms).

Karna : I am highly pleased. I salute you.

Shakra : (to himself) what shall I say to him ? If I bless him 'long live' he will live long. If I do not say so, he will condemn me as a fool. Well, (openly) Oh Karna, may your fame last like the sun, the moon, the Himalayas and the Ocean.

Karna : Revered Sir, why should you not say 'live long'? Or, this alone is good. Virtue can be attained with effort by men. When the bodies are slain in protecting the subjects

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hateeṣu deeheeṣu guṇaaḥa dharantee. bhagavan, kimicchasi ? kim aham dadaami ?

the virtues survive. Sir, what do you desire ? What shall I offer ?

śakra : mahattaram bhikṣaam yaacee.

Shakra : I beg for a mighty favour.

karṇaḥa : mahattaram bhikṣaam bhavatee pradaasyee. śruuyataam madvibhavaaḥa. tṛpta vatsaanuyaatram vihita kanakaśṛṅgam goo sahasram dadaami.

Karna : I will grant you a mighty favour. Please listen to what I possess. I will give you thousand auspicious young cows, their horns tipped with gold and followed by contented calves.

śakraḥa : goo sahasram iti ! muhuurtam kṣiiram pibaami. na icchaami karṇa, na icchaami.

Shakra : A thousand cows ! I can drink milk for a short while. No, I don't want that Karna, I don't want.

karṇa : kim na icchati bhavaan! idamapi śruuyataam. maanya kaamboojajaatam bahusahasram vaajinam tee dadaami.

Karna : You don't wish that ? Then please listen. I will offer you thousands of excellent horses of Kamboja breed.

śakraḥa : aśva iti ! muhuurtakam aaroohaami, na icchaami karṇa.

Shakra : What ? Horses ? I may ride them for a while. No, I don't want them.

karṇaḥa : kim, na icchati bhavaan ! sitanakha daśanaanaam vaaraṇaanaam aneekam vṛndam dadaami.

Karna : What ! you don't want them ! I will give you many herds of elephants with white tusks and nails.

śakraḥa : gaja iti ? muhuurtam aaroohaami, na icchaami karṇa.

Shakra : Elephants ? I may ride them for a while. No, I don't want them.

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karṇaḥa : aparyaaptam kanakam dadaami.

Karna : I will give you countless pieces of gold.

śakraḥa : na icchaami karṇa.

Shakra : I don't want that.

karṇaḥa : teenahi jitvaa pṛthiviim dadaami.

Karna : Then I will conquer the earth and give it to you.

śakraḥa : pṛthivyaa kim kariṣyaami ?

Shakra : What shall I do with the earth ?

karṇaḥa : teenahi agniṣṭooma phalam dadaami.

Karna : Then, I will give you the fruit of Agnistoma sacrifice.

śakraḥa : teena kim kaaryam ?

Shakra : What shall I do with it ?

karṇaḥa : teena hi macchiraḥa dadaami.

Karna : Then I will give my head.

śakra : aviha, aviha !

Shakra : Alas, alas !

karṇa : idam kavacam kuṇḍalaabhyaam saha yadi bhagavatee rucitam syaat, mayaa priityaa deeyam.

Karna : This armour and pairs of ear rings will be gladly given by me if it pleases you.

śakraḥa : (saharṣam) dadaatu dadaatu.

Shakra : (joyfully) Give them to me. Give them to me.

karṇaḥa : (aatmagatam) eeṣa eeva asya kaamaḥa. kim nu khalu kṛṣṇasya upaayaḥa ? (prakaaśam) gṛhyataam.

Karna : (to himself) This is what he wants. Is this the trick of Krishna? (aloud) Please take them.

śalyaḥa : aṅgaraaja, na daatavyam.

Shalya : King of Angas, please don't give them.

karṇaḥa : śalyaraaja, alam alam vaarayitum. kaala paryayaat śikṣaa kṣayam

Karna : King Shalya, please don't prevent me. By the passage of time, learning gets

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gacchati, paadapaaḥa nipatanti, jalam ca śuṣyati. hutam ca dattam ca tathaiva tiṣṭhati.

lost, trees fell down, water drives up. What is given and what is sacrificed remains for ever.

[From Bhasa's Karnabhara]

Vocabulary

mahat	'big'	**mahattara**	'bigger very great'
vac	'to speak'	**diirghaayuḥu**	'long lived'
vaktavyam	'to be told'	**muuḍhaḥa**	'fool'
yaśaḥa	'glory, fame'	**śoobhanam**	'proper'
bhikṣaa	'alms'	**vibhavaaḥa**	'wealth'
vatsaḥa	'calf'	**śṛṅgam**	'horn'
vaajii	'horse'	**sita**	'white'
vaaraṇaḥa	'elephant'	**vaarayitum**	'to prevent'
hutam	'what is offered in sacrificial fire'	**dattam**	'what is gifted'

Exercises

1. Narrate this story in simple Sanskrit.

2. Answer the following

karṇasya samiipam kaḥa aagataḥa ?
saḥa kimartham aagataḥa ?
karṇaḥa tasmai kim daatum aicchat ?
saḥa kim avadat ?
antee karṇaḥa kim daatum aicchat ?
śalyaḥa kim avadat ?
karṇaḥa kim pratyavadat ?

3. hutam ca dattam ca tathaiva tiṣṭhati'
Explain this in your own simple Sanskrit.

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Cycle-48

su[illegible]aaṣitaani — Great Sayings

labheeta sikataasu tailamapi yatnataḥa piiḍayan
pibeecca mṛgatṛṣṇikaasu salilam pipaasaarditaḥa
kadaacidapi paryaṭan śaśaviṣaaṇamaasaadayeet
na tu pratiniviṣṭa muurkhajanacittamaaraadhayeet.

One may get oil out of sand by pressing it very hard; one may also be able to drink water in mirages when afflicted with thirst; one may by chance find the horn of a hare while roaming about; but it is impossible to gratify the mind of a conceited fool.

daurmantryaat nṛpatirvinaśyati yatiḥ saṅgaat sutoo laalanaat.
viproonadhyayanaat kulam kutanayanaat śiilam khaloopaasanaat
hṛiirmadyaat anaveekṣaṇaadapi kṛṣiḥi sneehaḥ pravaasaaśrayaat
maitriicaapraṇayaat samṛddhiranayaat tyaagaatpramaadaat dhanam.

A king is ruined by bad counsel, a sage by attachment to family, a son by too much of fondling, a Brahmin by neglecting the study of Vedas, a family by a bad son, good conduct by association with wicked men, modesty by liquor, agriculture by lack of supervision, affection by too much of travel, friendship by distrust, wealth by mismanagement and money by indiscriminate charity and negligence.

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nindantu niitinipuṇaa yadi vaa stuvantu
lakṣmiiḥi samaaviśatu gacchatu vaa yatheeṣṭam
adyaiva vaa maraṇamastu yugaantaree vaa
nyaayaatpathaḥa pravicalanti padam na dhiiraaḥa.

Let the experts in policy praise or blame, let the goddess of wealth arrive or depart as per her will and pleasure, let death befall on them this very day or after sometimes, persons of high integrity and intellect will not deviate from the path of justice.

Vocabulary

sikataa	'sand'	**tailam**	'oil'
piiḍ(ay)	'to crush'	**mṛgatṛṣṇikaa**	'mirage'
salilam	'water'	**pipaasaa**	'thirst'
śaśaḥa	'hare'	**viṣaaṇaḥa**	'horn'
pratiniviṣṭaḥa	'arrogant'	**nṛpatiḥi**	'king'
		saṅga	'association'
yatiḥi	'sage'	**khalaḥa**	'wicked man'
tanayaḥa	'son'	**kṛṣiḥi**	'cultivation'
hṛiiḥi	'modesty'		

Exercises

1. Narrate the meaning of the stanzas in simple Sanskrit.

2. Answer the following :

   sikataasu piiḍayan kim labheeta ?
   mṛgatṛṣṇikaasu kim pibeet ?
   araṇyee paryaṭan kim aasaadayeet ?
   daurmantryaat kaḥa vinaśyati ?

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saṅgaat kaḥa vinaśyati ?
vipraḥa katham vinaśyati ?
kulam katham vinaśyati ?
kṛṣiḥi katham vinaśyati ?
maitrii katham vinaśyati ?

3. dhiiraaḥa nyaayaat pathaḥa na pravicalanti katham eetat ?

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Cycle-49

raamaayaṇasya utpattiḥi Evolution of Ramayana

sa śiṣyahastaadaadaaya valkalam niyateendriyaḥa
vicacaara ha paśyamstat sarvatoo vipulam vanam.

Having taken the bark garment from his disciples the sage Valmiki began to roam around the large forest.

tasyaabhyaaśee tu mithuṇam carantamanapaayinam
dadarśa bhagavaamstatra krauñcayooścaaru niḥsvanam.

Nearby, the venerable sage saw a pair of krauncha birds moving together and singing melodious tunes.

tasmaattu mithunaadeekam pumaamsam paapaniścayaḥa
jaghaana vairanilayoo niṣaadastasya paśyataḥa.

When the sage was watching that pair of birds an evil-minded and cruel hunter killed the male bird in that pair.

tam śooṇitapariitaaṅgam ceeṣṭamaanam mahiitalee
bhaaryaa tu nihatam dṛṣṭvaa ruraava karuṇaam giram.

When that male bird was lying on the ground struggling in the pool of blood, the female bird cried pathetically.

tathaavidham dvijam dṛṣṭvaa niṣaadeena nipaatitam

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ṛṣeerdharmaatmanastasya kaaruṇyam samapadyata.

Looking at the fate of the bird which was thus felled by the hunter, the sage who was the embodiment of virtues, was filled with pity.

tataḥ karuṇaveeditvaadadharmooyamiti dvijaḥa
niśaamya rudatiim krauñciim idam vacanamabraviit.

Looking at the bird with compassion the sage considered this to be the most heinous act. Hearing the veiling of the bird, he said the following

maa niṣaada pratiṣthaam tvamagamaḥ śaaśvatiiḥ samaaḥa.
yatkrauñcamithunaadeekam avadhiiḥ kaamamoohitam .

Oh hunter, thou shall not attain prosperity for a long time as you have killed one bird from this krauncha pair when they were in the act of union.

aajagaama tatoo brahmaa lookakartaa svayamprabhuḥu
caturmukhoo mahaa teejaa draṣtum tam munipuṅgavam.

At that time, Lord Brahma the creator and the master of this universe came there to see that sage.

ślooka eevaastvayam baddhoo naatra kaaryaa vicaaraṇaa.
macchandaadeeva tee brahmanpravṛtteeyam sarasvatii.

The words uttered by you came out in the form of a metrical verse. As per my own will Goddess Saraswathi made you utter these words.

raamasya caritam kṛtsnam kuru tvam ṛṣisattama.
dharmaatmanoo bhagavatoo lookee raamasya dhiimataḥa.

Oh great hermit, compose the story of Rama who is the embodiment of virtue and intelligence with the verses of this kind.

yaavatsthaasyanti girayaḥa saritaśca mahiitalee
taavadraamaayaṇakathaa lookeeṣu pracariṣyati

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Your epic on Rama will remain popular in the world as long as the mountains stand and the rivers flow in the world.'

[From Valmiki's Ramayana, Balakanda]

Vocabulary

valkalaḥa	'bark garment'	**vipula**	'large'
vicacaara	'wandered' (past perfect form)	**abhyaasee**	'nearby'
mithuna	'pair'	**pumaan**	'male'
vairanila-yaḥa	'cruel'	**śoonita**	'blood'
		ruraava	'cried'
ceeṣṭamaa-naḥa	'struggling'	**saritaḥa**	'rivers'
ślookaḥa	'verse'		

Notes

vicacaara 'wandered' dadarśa 'saw' jaghaana 'killed' aajagaama 'came' are the past perfect forms.

paatayati 'makes one fall' is the causative form of patati 'falls'.

Exercises

1. Narrate the story of the evolution of Ramayana in ten simple sentences in Sanskrit.
2. Collect the adjectives given to the sage Valmiki, the hunter and God Brahma. Use them in your own sentences.

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Cycle-50

subhaaṣitaani — Great Sayings

daakṣiṇyam svajanee dayaa parajanee
śaaṭhyam sadaa durjanee
priitiḥi saadhujanee nayoo nṛpajanee
vidvajjaneepyaarjavam
śauryam śatrujanee kṣamaa gurujanee
naarii janee dhuurtataa
yee caivam puruṣaaḥa kalaasu kuśalaaḥa
teeṣveeva lookasthitiḥi

Courtesy towards kinsmen, compassion towards others, cunningness towards the wicked on all occasions, affection towards kings, straightforwardness towards the educated persons, bravery towards enemies, forbearance towards elders and shrewdness while dealing with women – these are the great qualities possessed by men proficient in different arts and the world depends on such men for its continuity.

vidyaa naama narasya ruupamadhikam
pracchannaguptam dhanam
vidyaabhoogakarii yaśaḥsukhakarii
vidyaa guruuṇaam guruḥu
vidyaa bandhujanoo videeśagamanee
vidyaa paraa deevataa

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vidyaa raajasupuujitaa na tu dhanam
vidyaa vihiinaḥ paśuḥu.

Learning is the beauty par excellence of man. It is his hidden and well guarded wealth. It brings about pleasure, glory and happiness. Learning is the teacher of teachers. It is a kinsman while touring in foreign places. It is the supreme god. Learning is respected by kings, but not wealth. A person without learning is an animal.

śrootram śruteenaiva na kuṇḍaleena
daaneena paaṇirnatu kaṅkaṇeena
vibhaati kaayaḥ karuṇaaparaaṇaam
paroopakaarairnatu candaneena .

The ear shines with knowledge of vedas and not by the ear-ring, the hand by giving away gifts and not by a bracelet, and the body of the kind-hearted man by alms and favours done to others and not by sandal paste.

Vocabulary

śaaṭhyam	'cunningness'	**aarjavam**	'straightforward-ness'
pracchanna	'concealed'	**candanam**	'sandal'

Exercises

1. Narrate the contents of the stanzas in simple prose.
2. vidyaavihiinaḥa paśuḥu – katham ?
   śrootram keena vibhaati ?
   paaṇiḥi katham vibhaati ?
   api kaayaḥa candaneena vibhaati kim ?

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Cycle 1

M अहं रामः।
आम्, सः भारतदेशीयः।
मम नामधेयं मोहनः ।
भवान् कः ?
अपि सः भारतदेशीयः ?
भवतः नामधेयं किम् ?

C 1 नमस्कारः ।
नमस्कारः ।
भवान् कः ?
अहं गोपालः ।
अपि भवान् सिंहलदेशीयः ?
आम्, अहं सिंहलदेशीयः ।

C 2 सः कः ?
सः माणवकः ।
अपि सः रषियादेशीयः ?
न, सः नेपालदेशीयः ।
सा का ?
सा अमेरिकादेशीया ।
सः कः ?
सः अस्माकं निर्देशकः ।

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C 3 भवतः नामधेयं किम्?
मम नामधेयं आनन्दः ।
किं भवान् उपाध्यायः ?
अहं न उपाध्यायः, अहं वैद्यः ।
तस्य नामधेयं किम् ?
तस्य नामधेयं मुकुन्दः ।
तस्याः नामधेयं किम् ?
तस्याः नामधेयं विमला ।

C 4 तत् किम् ?
तत् पुस्तकम् ।
अपि तत् भवतः पुस्तकम् ?
आम्, तत् मम पुस्तकम् ।

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Cycle 2

M अयं अस्माकं कुक्कुरः ।
इयं न मम लेखनी ।
इदं तस्य पुस्तकम् ।
अयं कस्य कुक्कुरः ?
अपि इयं तव लेखनी ?
इदं कस्य पुस्तकम् ?

C 1 नमस्कारः ।
नमस्कारः, आगच्छ, उपविश ।
कः त्वम् ?
अहं माणवकः ।
इदं किम् ?
इदं मम पुस्तकम् ।

C 2 अयं कः ?
अयं कुक्कुरः ।
कस्य कुक्कुरः ?
अयं अस्माकं कुक्कुरः ।
अस्य नामधेयं किम् ?
अस्य नामधेयं टामिः।

C 3 इयं कस्य लेखनी ?
इयं तस्य लेखनी ।

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अपि इयं तव लेखनी न ?
न, इयं मम लेखनी न ।

C 4 अपि इदं तव गृहम् ?
इदं मम गृहम् न ।
कस्य गृहं इदम् ?
इदं तस्य गृहम् ।
तव गृहं कतमम् ?
तत् मम गृहम् ।

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Cycle 3

M अयं प्रकोष्टः मदीयः ।
इयं लेखनी त्वदीया ।
इदं वस्त्रं न मदीयम् ।
कस्य अयं प्रकोष्ठः ?
इयं लेखनी कस्याः ?
कस्य इदं वस्त्रम् ?

C 1 नमस्कारः, आगच्छ ।
नमस्कारः, कुशलं किम् ?
आम् अहं कुशली ।
किं अयं तव-प्रकोष्ठः ?
आम्, अयं प्रकोष्ठः मदीयः ।
इदं गृहं कस्य ?
इदं गृहं तदीयम् ।

C 2 कतमा त्वदीया लेखनी ?
सा लेखनी मदीया ।
इयं लेखनी कस्य ?
इयं लेखनी तदीया ।
अपि इयं न तव रत्नमाला ?
इयं माला न मदीया ।

C 3 कस्य वस्त्रं इदम् ?
इदं न मदीयम् ।

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अपि इदं तदीयम् ?
न, त्वदीयं एव ।
अपि इदं पुस्तकं मदीयं न ?
न इदं त्वदीयम् ।

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Cycle 4

M आम् इदं मम नूतनं वाहनम् ।
इदं घटिकायन्त्रं पुरातनम् ।
इमे उत्तमाः माणवकाः न ।
इयं बृहती भोजनशाला ।
किं इदं तव नूतनं वाहनम् ?
इदं घटिकायन्त्रं पुरातनं किम् ?
अपि इमे उत्तमाः माणवकाः ?
कः अयं महान् सौधः ?

C 1 भो, नमस्कारः, कः विशेषः ?
का अपि वार्ता न, कुशलं किम् ?
कुशलं एव, तव नूतनं वाहनं कतमम् ?
इदं मम नूतनं वाहनम् ।
तत् कस्य वाहनम् ?
तत् वाहनं न मदीयम् ।

C 2 अपि इदं नूतनं घटिकायन्त्रम् ?
न, इदं तु पुरातनम् ।
अपि इमानि घटिकायन्त्राणि ?
इमानि अपि पुरातनानि ।
अपि तत् पुरातनं घटिकायत्रं त्वदीयम् ?
न, तत् मम मातुः ।

C 3 के इमे बालकाः ?
इमे बालकाः अस्माकं माणवकाः ।

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अपि इमे अविनीताः ?
न, इमे बालकाः विनीताः, उत्तमाः च ।

C 4 इमानि कानि ?
तानि कदलीफलानि ।
अपि इमानि फलानि पक्वानि ?
आम् तानि फलानि पक्वानि ।
इमानि पीठानि पुरातनानि किम् ?
न, तानि नूतनानि ।

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Cycle 5

M सः सुखी पुरूषः ।
राधा गुणवती बाला ।
केचन जनाः एव स्वार्थिनः ।
आम्,तत् गृहं अधिकं विशालम् ।
सः पुरूषः सुखी वा दुःखी वा ?
राधा कीदृशी बाला ?
अपि अत्र सर्वे जनाः स्वार्थिनः ?
किं तत् गृहं विशालम् ?

C 1 सः पुरूषः कः ?
सः मम वयस्यः ।
अपि अयं सुखी ?
सः सुखी पुरूषः, गुणी च ।

C 2 का इयं बाला ?
इयं मम भगिनी ।
किं तस्याः नामधेयम् ?
तस्याः नामधेयं राधा ।
कीदृशी इयं बालां ?
इयं अधिका गुणवती ।

C 3 के इमे पुरुषाः ?
इमे सर्वे अस्माकं ग्रामस्थाः ।
अपि ते सर्वे गुणिनः ?

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ते सर्वे गुणिनः, परन्तु केचन जनाः स्वार्थिनः ।
सर्वे जनाः न स्वार्थिनः किम् ?
न सर्वे जनाः स्वार्थिनः ।

C 4 तत् किम् ?
तत् सभागृहम् ।
अपि तत् विशालम् ?
आम्,तत् अधिकं विशालम् ।
अपि इदं प्रसिद्धं सभागृहम् ?
आम् इदं अधिकं प्रसिद्धम् ।

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Cycle 6

M अस्य प्रकोष्ठस्य वस्नः रूप्यकाणि शतम् ।
अस्मिन् मार्गे तृतीयः आपणः विशालः ।
परन्तु इदं फलं मधुरतरं, ततु मधुरतमम् ।
अस्य प्रकोष्ठस्य वस्नः कियान् ?
अस्मिन् मार्गे कतमः आपणः विशालः ?
इदं फलं मधुरं ततु मधुरं वा ?

C 1 अयं प्रकोष्ठः त्वदीयः किम् ?।
आम्, अयं प्रकोष्ठः मदीयः ।
अस्य प्रतिमासं वस्नः कियान् ?
अस्य प्रतिमासं वस्नः रूप्यकाणि शतम् ।
अहो, रूप्यकाणि शतं अधिकं न ?
न, मदीयः प्रकोष्ठः अत्यंतं विशालः ।

C 2 अस्मिन् मार्गे कतमं गृहं त्वदीयम् ?
अस्मिन् मार्गे पञ्चमं गृहं मदीयम् ।
तव गृहस्य समीपे फलापणः विशालः किम् ?
आम् सः विशालः तत्र फलानि अपि उत्तमानि ।

C 3 भो वणिक् एकस्य आम्रफलस्य मूल्यं किम् ?
अस्य मूल्यं एकं रूप्यकम् ।
अपि इदं मधुरम् ?
इदं मधुरमेव, परन्तु ततु मधुरतरम् ।
कथं ततु बृहत् आम्रम् ?
ततु मधुरतमम्, मूल्यं तु रूप्यकद्वयम् ।

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Cycle 7

M अस्य कार्पासकस्य वर्णः लोहितः ।
अस्य मूल्यं दश रूप्यकाणि ।
अस्य कार्पासकस्य वर्णः कीदृशः ?
अस्य मूल्यं कियत् ?

C 1 अपि सः तव नूतनः कार्पासकः ?
आम्, अयं नूतनः, अपि सुन्दरः अयम् ?
आम्, तत् लोहितः कार्पासकः अतीव सुन्दरः ।
तव नूतनः कार्पासकः कीदृशः ?
मम कार्पासकः नीलः, सुन्दरः च ।

C 2 अस्य अंशुकस्य मूल्यं कियत् ?
तस्य मूल्यं पंचविंशति रूप्यकाणि ।
तस्य वस्त्रस्य मूल्यं कियत् ?
तस्य अरत्नेः अष्ट रूप्यकाणि ।
इदं अतीव अधिकम् ।
न, इदं तु अतीव उत्तमः ।
तस्य वस्त्रस्य अरत्नेः मूल्यं कियत् ?
तस्य मूल्यं षट् रूप्यकाणि एव ।
एतावदेव ?
आम्, परन्तु सः न उत्तमः ।

C 3 अस्य वृन्ताकस्य मूल्यं कियत् ?
अस्य वृन्ताकस्य मूल्यं किलोपरिमितं रूप्यकद्वयम् ।

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इदंतु अतीव अधिकम् ।
परन्तु इदं अतीव नूतनं शाकम् ।
तस्य वृन्ताकस्य मूल्यं कियत् ?
तत् अतीव अल्पमूल्यं, तस्य केवलं रूप्यकं एकम् ।

C 4 अयं कः वासरः ?
अद्य सोमवासरः ।
अद्य कतमा तिथिः ?
अद्य तिथिः द्वितीया ।

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Cycle 8

M नारंगं आम्रफलात् मधुरतरम् ।
विश्वे रषियादेशः सर्वेषु देशेषु विशालतमः ।
बेंगलूरूनगरी काशी नगर्याः पुरातनी न ।
सः बालः तस्य सोदरात् बलवत्तरः ।
नारंगं कस्मात् फलात् मधुरतरम् ?
विश्वे कतमः देशः सर्वेषु देशेषु विशालतमः ?
अपि बेंगलूरूनगरी काशी नगर्याः पुरातनी ?
सः बालः कस्मात् बलवत्तरः ?

C 1 कीदृशं इदं फलम् ?
इदं फलं आम्रम् ।
अपि इदं आम्रफलं मधुरम् ?
आम्, किन्तु अतीव मधुरं न ।
किं आम्रफलात् मधुरतरम् ?
नारंगं आम्रफलात् मधुरतरम् ।

C 2 तवदेशः कतमः ?
अस्माकं देशः भारतः ।
अपि भारत देशः विशालः ?
आम्, किन्तु चीनादेशः भारतात् विशालतरः ।
अपि विश्वे सर्वेषु देशेषु रषियादेशः विशालतमः, न ?
बाढम्, विश्वे रषिया देशः सर्वेषु देशे षु विशालतमः ।

C 3 अपि तव सहाध्यायी बेंगलूरूनगरीयः ?
न, सः काशीनगरीयः ।

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अपि काशीनगरी विशाला ?
न, काशीनगर्याः बेंगलूरू नगरी एव विशालतरा ।
अपि काशी नगरी अतीव पुरातनी ?
बाढम्, बेंगलूरू नगरी काशी नगर्याः पुरातनी न ।

C 4 सः बालकः कः ?
सः बालः गोपालस्य सहोदरः ।
अपि गोपालः तव सहाध्यायी न ?
आम् गोपालः मम सहाध्यायी, सः मतुबलवत्तरः च ।
अपि सः बालः गोपालात् बलवत्तरः ?
आम् सः बालः गोपालात् बलवत्तरः ।

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Cycle 9

M अस्माकं वैद्यः अतीव समर्थः । तस्य कौशलं प्रसिद्धम् ।
तस्य चत्वारि अपत्यानि ।
इमौ द्वौ मम छात्रौ ।
अपि तव वैद्यः समर्थः ?
तस्य कति अपत्यानि ?
इमौ कस्य छात्रौ ?

C 1 तव वैद्यः कः ?
अस्माकं वैद्यः श्री रमेशः ।
अपि सः समर्थः ?
ओहो, तस्य कौशलं प्रसिद्धम् ।
अपि सः उदारः ?
तस्य औदार्यं अपि ख्यातम् ।

C 2 तव अपत्यानि कति ?
मम अपत्यानि त्रीणि ।
अपि तानि पुरुषाः स्त्रियः वा ?
त्रयः अपि शिशवः स्त्रियः ।

C 3 सः कः ?
सः मम छात्रः ।
अयम् ?
इमौ द्वौ अपि मम छात्रौ ।
ते बाले के ?
ते बाले मम सहशिक्षकस्य छात्रे।

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C 4 अपि सः तव शिक्षकः ?
बाढम् सः अस्माकं आंग्लभाषा प्राध्यापकः ।
अपि सः समर्थः ?
सः अतीव ख्यातः, महती तस्य ख्यातिः ।
अपि सर्वे तव शिक्षकाः समर्थाः ?
तेषु भूयांसः समर्थाः, किन्तु केचन न समर्थाः

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Cycle 10

M 1 मम गृहं प्रेषणालयस्य पुरतः अस्ति ।
अस्माकं पुस्तकानि प्रपीठकस्य उपरि सन्ति ।
आरब समुद्रः भारतस्य पश्चिमे भागे अस्ति ।
तव गृहं कुत्र अस्ति ?
यष्माकं पुस्तकानि कुत्र सन्ति ।
कः समुद्रः भारतस्य पश्चिमे भागे अस्ति ?

C 1 क्षमस्व, तव गृहं कुत्र अस्ति ?
मम गृहं प्रेषणालयस्य पुरतः अस्ति ।
प्रेषणालयः कुत्र अस्ति ?
सः विपणेः पश्चात् अस्ति ।
अपि तव गृहं पुरभवनस्य समीपे अस्ति ?
आम् तत् पुरभवनस्य दक्षिणे भागे अस्ति ।

C 2 हे राम, अस्माकं पुस्तकानि कुत्र सन्ति ?
तानि मम प्रपीठकस्य उपरि सन्ति ।
प्रपीठकस्य उपरि पुस्तकानि न सन्ति, केवलं सलोचनं अस्ति ।

C 3 भारतस्य उत्तरे भागे कः देशः अस्ति ?
नेपालदेशः भारतस्य उत्तर भागे अस्ति ।
भारतस्य दक्षिणे भागे कः देशः अस्ति ?
भारतस्य दक्षिणे भागे श्रीलंका अस्ति ।
भारतस्य पश्चिमे भागे कः समुद्रः अस्ति ?
भारतस्य पश्चिमे भागे आरब समुद्रः अस्ति ।

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Cycle 11

M मोहनः अद्य चलच्चित्रमन्दिरे अस्ति ।
अहं अद्य अशोक वसतिगृहे अस्मि ।
वयं अद्य सचिवालये न स्मः ।
ते सर्वे स्व कुटुम्बैः सह सन्ति ।
मोहनः अद्य कुत्र अस्ति ?
त्वं अद्य कुत्र असि ?
अपि यूयं अद्य सचिवालये स्थ ?
अपि ते सर्वे एकत्र एव सन्ति ?

C 1 हे गोपाल, अपि तव सोदरः गृहे अस्ति ?
न, सः गृहे न अस्ति ।
तर्हि सः कुत्र अस्ति ?
सः अद्य चलच्चित्रमन्दिरे अस्ति ।

C 2 अपि कुशली त्वम् ?
आम्, अहं कुशली ।
अद्य त्वं कुत्र असि ?
अद्य अहं अशोक वसति गृहे अस्मि ।
अपि तव प्रकोष्ठे वातनियन्त्रकः अस्ति ?
बाढम्, सः वातनियन्त्रितः, विशालः च ।

C 3 वयस्य, इमे सर्वे के ?
इमे मम सहकर्मिणः ?
अपि यूयं सर्वे सचिवालये स्थ ?

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न. सर्वे न. अस्मासु त्रयः सचिवालये,
चत्वारः जीवन रक्षा संस्थायां स्मः ।

C 4 तव उत्तरभारतीयाः सहकर्मिणः अद्य कुत्र सन्ति ?
ते अद्य वाराणस्यां सन्ति ।
अपि ते सर्वे अधुनापि एकत्र एव सन्ति ?
न. ते अद्य विवाहिताः, अतः ते सर्वे
भिन्नेषु गृहेषु स्व कुटुम्बैः सह सन्ति ।

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Cycle 12

M हचः अहं गृहे आसम् ।
खनित्रं उद्यानस्य मध्ये आसीत् ।
हचः त्वं कुत्र आसीः ?
हचः खनित्रं कुत्र आसीत् ?

C 1 अपि हचः त्वं गृहे आसीः ?
न, हचः अहं गृहे न आसम् ।
तर्हि त्वं कुत्र आसीः ।
अहं अस्मिन् क्षेत्रे एव आसम् ।
अपि त्वं अत्र आमायं आसीः ?
आम् अहं आमायं आसम् ।
अद्य शीघ्रं आगच्छ, विलम्बितः ।

C 2 हचः अस्माकं खनित्रं कुत्र आसीत् ?
तत् कृष्ये आसीत्
तत् कृष्ये कुत्र आसीत् ?
तत् कृष्यस्य मध्ये भागे आसीत् ।
तत्र न आसीत्।
अथ किम् ? तत् कूपस्य कुल्यायाः च मध्ये आसीत् ।

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Cycle 13

M इदं क्षीरं अतीव उष्णं (अस्ति) ।
वेंगलूरू नगरं अतीव शीतलं (अस्ति) ।
इदं वाहनं तव वाहनेन सदृशं (अस्ति) ।
अपि इदं क्षीरं उष्णं (अस्ति) ?
वेंगलूरू नगरे वायुगुणः कीदृशः(अस्ति) ?
कीदृशं इदं वाहनम् ?

C 1 किं इदं क्षीरं उत पायसम् ?
इदं क्षीरम् ।
अपि इदं क्षीरं उष्णं (अस्ति) ?
आम्, इदं अतीव उष्णं (अस्ति) ।
कीदृशानि खाद्यानि अत्र सन्ति ?
अपूपं अस्ति ।
अपि तत् उष्णं अस्ति ?
न तावत् उष्णं अस्ति ।

C 2 अद्य वेंगलूरू नगरे वायुगुणः कीदृशः (अस्ति) ?
अधुना तु अतीव शीतलः ।
अपि अस्मिन् मासे कृत्स्ने एतादृशः एवं ?
आम्, अस्मिन् मासे प्रायेण शीतलः अस्ति ।
अपि ग्रीष्मे अयं अतीव घर्मः अस्ति ?
न, ग्रीष्मे अतीव घर्मः न अस्ति ।

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C 3 अपि इदं तव नूतनं वाहनं (अस्ति) ?
आम्, इदं कीदृशं (अस्ति) ?
इदं अतीव सुन्दरं (अस्ति) ।
इदं तव वाहनेन मदृशं अस्ति, अपि सत्यम् ?
आम्, इदं तेन एव सदृशम् ।

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Cycle 14

M सः शालां याति ।
अहं प्रति दिनं पञ्चवादने कार्यालयात् गृहं आगच्छामि ।
केषुचित् दिनेषु अहं षड्वादने गृहं आगच्छामि ।
सः कुत्र गच्छति ?
कस्मिन् समये त्वं कार्यालयात् आगच्छसि ?
अपि त्वं प्रतिदिनं कार्यालयात् पञ्च वादने आगच्छसि ?

C 1 अहं गच्छामि, अपि त्वं आगच्छसि ?
त्वं कुत्र गच्छसि ?
अहं संस्कृतभाषाकक्षां गच्छामि ।
कदा त्वं वर्गात् प्रति आगच्छसि ?
अहं दशवादने प्रत्यागच्छामि, अपि त्वं आगच्छसि ?
न, अहं अतीव श्रांतः ।

C 2 कियन्तं कालं त्वं कार्यालये भवसि ?
पञ्चवादन पर्यन्तं भवामि ।
अपि त्वं प्रतिदिनं कार्यालयात् पञ्चवादने एव आगच्छसि ?
प्रायेण अहं पञ्च वादने एव आगच्छामि, कतिपयेषुदिनेषु
षड्वादने आगच्छामि ।
अपि कार्यालये अतीव कार्यं भवति ?
आम् अतीव कार्यं भवति ।

C 3 अपि त्वं प्रतिदिनं प्रातः काले अटसि ?
आम्, अहं प्रतिदिनं प्रातः काले अटामि ।

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अहं सायंकाले अटामि ।
कियत् पर्यन्तं त्वं अटसि ?
अहं उद्यान पर्यन्तं अटामि, तत्र मुहूर्तं तिष्ठामि, शाद्वले उपविशामि ।
कदा त्वं प्रत्यागच्छसि ?
अहं अष्टवादने प्रत्यागच्छामि ।

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Cycle 15

M प्रातः अहं चपातीं इडलीं च खादामि ।
अहं निर्देशकस्य पुत्रं अद्य पश्यामि ।
न, अयं कुक्कुरः अन्नं न खादति ।
मम परीक्षा श्वः अस्ति, अतः अहं अद्य न क्रीडामि ।
त्वं प्रातः किं खादसि ?
अपि त्वं निर्देशकस्य पुत्रं पश्यसि ?
अपि अयं कुक्कुरः अन्नं न खादति ?
कुतः त्वं अद्य न क्रीडसि ?

C 1 त्वं प्रातः किं खादसि ?
अहं प्रातः इडलीं खादामि ।
त्वं फलानि अपि खादसि ?
आम्, एकं कदली फलं खादामि ।
अपि त्वं क्षीरं पिबसि ?
केषुचित् दिनेषु क्षीरं पिबामि, अन्येषु दिनेषु पानकं पिबामि ।

C 2 अपि त्वं निर्देशकस्य पुत्रं पश्यसि ?
आम्, अहं अद्य सायं पश्यामि ।
कुत्र त्वं तं पश्यसि ?
अद्य तस्य जन्मदिनं, अतः अहं तत्र गच्छामि ।

C 3 अयं कुक्कुरः किं खादति ?
सः चपातीं खादति, क्षीरं च पिबति ।
अपि सः उच्चैः भषति ?
बाढम्, सः उच्चैः भषति । सः चतुरः ।

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C 4 हे मोहन, अपि त्वं मया सह क्रीडसि ?
न, अहं न क्रीडामि ।
कुतः ?
श्वः मम परीक्षा अस्ति, अतः न क्रीडामि ।

C 5 अपि त्वं श्रीनिवासाय एकं पत्रं लिखसि ?
आम्, अहं अद्य एव लिखामि ।
अनन्तरं किं करोषि ?
अनन्तरं पाठं पठामि ।

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Cycle 16

M अहं प्रातः क्षीरं अपिबम् ।
अहं सद्य एव फलं अखादम् ।
सा वृत्तपत्रिकां प्रातः न अपठत् ।
प्रातः त्वं किं अपिबः ?
कदा त्वं फलं अखादः ?
अपि सा वृत्तपत्रिकां प्रातः अपठत् ?

C 1 अद्य प्रातः त्वं किं अपिबः ।
अहं प्रातः क्षीरं अपिबम् ।
किं खाद्यं त्वं अखादः ?
अहं इडलीद्वयं एकं फलं, एकं अपूपं च अखादम् ।
अपि त्वं प्रातः स्नानं अकरोः ?
आम्, अहं स्नानं अकरवम् ।
अपि त्वं वृत्तपत्रं अपश्यः, अपि त्वं अपठः ?
आम्, अहं अपठम् ।

C 2 कमले, अपि त्वं अपचः ?
आम्, अहं पूर्वमेव अपचम् ।
कानि कानि खाद्यानि त्वं अपचः ?
अहं अन्नं रसं च अपचम् ।
कानि शाकानि त्वं अपचः ?
अहं वृन्ताकानि अपचम् ।
कदा त्वं अखादः ?
अहं सद्य एव अखादम् ।

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C 3 सा का ?
सा मम पुत्री ।
सा किं करोति ?
सा अधुना कार्यालयं गच्छति ।
अपि सा वृत्तपत्रिकां अपठत् ?
तस्याः वेला न आसीत्, अतः सा वृत्तपत्रिकां न अपठत् ।
ममापि वेला न अस्ति, तथापि कथमपि अहं वृत्तपत्रिकां अपठम् ।

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Cycle 17

M वालकाः क्रीडां ईक्षन्ते ।
रात्रौ शिशुः सम्यक् अशेत ।
माणवकेन अद्य वृत्तपत्रिका पठ्यते ।
अधुना उपहार गृहे इडली न लभ्यते ।
वालकाः किं ईक्षन्ते ?
अपि रात्रौ शिशुः सम्यक् अशेत ?
माणवकेन अद्य किं पठ्यते ?
अपि अधुना उपहार गृहे इडली लभ्यते ?

C 1 वालकाः कुत्र वर्तन्ते ?
ते क्रीडांगणे वर्तन्ते ।
ते तत्र किं कुर्वते ?
तत्र ते कन्दुकं क्रीडन्ति ।
अपि ते सर्वे कन्दुकं क्रीडन्ति ?
न सर्वे अपि, केचन क्रीडां ईक्षन्ते ।
अन्ये किं कुर्वते ?
केचन तटाके मत्स्यान् ईक्षन्ते ।
अपि ते तत्र रमन्ते ?
आम्, ते तत्र रमन्ते ।

C 2 अपि अद्य तव शिशुः स्वस्थः ?
आम्, अद्य सः स्वस्थः ।
अपि सः सम्यक् अशेत ?
आम् सः सम्यक् अशेत, अक्रीडत् च ।

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C 3 अत्र भक्षणार्थं किं विद्यते ?
अत्र इडली वर्तते, अपि तत् तुभ्यं रोचते ?
आम्, परन्तु रात्रौ अपि इडली लभ्यते ?
अम् तत्र हचः इडली अलभ्यत ।
तत् शोभनम्, तत्रैव गच्छाम ।

C 4 बालकः अद्य किं करूते ?
तेन पुस्तकं पठचते ।
तेन किं पुस्तकं पठचते ?
तेन इतिहास पुस्तकं पठचते ।

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Cycle 18

M सः पूर्वस्मिन् मासे अमेरिका देशात् आगतः ।
न, मम वयस्यः अद्य विलम्बेन आगतः ।
आम्, मम वयस्यः अतः पूर्वं भारतदेशं आगतः ।
कदा सः भारतं आगतः ?
अपि तव वयस्यः अद्य प्राप्तकाले आगतः ?
अपि तव वयस्यः अतः पूर्वं भारतदेशं आगतः ?

C 1 कदा त्वं अमेरिका देशात् आगतः ?
अहं पूर्वस्मिन् मासे आगतः ।
कथं त्वं आगतः ?
अहं देहलीं यावत् विमानेन आगतः ।
ततः परं त्वं कथं आगतः ?
ततः अहं धूम शकटेन आगतः ।
अपि तव प्रवासः आहलादकरः आसीत् ?
न, सः अतीव दःखप्रदः आसीत् ।

C 2 हयः यूयं कुत्र गताः ?
वयं हयः नन्दी गिरिं गताः ।
कदा यूयं प्रस्थिताः ?
वयं प्रातः पञ्च वादने प्रस्थिताः ।
अपि यूयं उषसि एव जागृताः ?
आम् चतुर्वादने एव प्रबुद्धाः ।
अपि सर्वे तदानीं एव आगताः ?
अथ किम्, किन्तु वयस्येषु एकः विलम्बेन आगतः ।

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किमर्थं सः विलम्बेन आगतः ?
सः शनैः शनैः चलन्ति, अतः विलम्बेन आगतः ।

C 3 अपि तव वयस्यः अतः पूर्वं भारत देशं आगतः ?
आम् सः त्रिभ्यः वर्षेभ्यः पूर्वं आगतः
तदा सः कति दिनानि भारत देशे अवसत् ?
तदा सः केवलं पञ्चदिनानि अवसत् ।
तदा सः किं किं अपश्यत् ?
तदा सः वृन्दावन उद्यानं, चामुण्डी गिरिंच अपश्यत् ।

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Cycle 19

M अहं विहारार्थं रविवासरे कन्नम्बाडीं गमिष्यामि ।
इयं पदवी शिक्षणानन्तरं वैद्या भविष्यति ।
मम पुत्रः आगामि वर्षे अमेरिका देशात् आगमिष्यति ।
त्वं रविवासरे कुत्र गमिष्यसि ?
इयं पदवी शिक्षणानन्तरं किं करिष्यति ?
तव पुत्रः अमेरिका देशात् कदा आगमिष्यति ?

C 1 त्वं कदा अत्र आगतः ?
ह्यः अहं अत्र आगतः ।
अपि तव विद्यालये अद्य विरामः ?
आम् अद्य मम विरामः ।
तर्हि त्वं रविवासरे मम गृहं आगमिष्यसि ?
न, अहं रविवासरे कन्नंबाडी जलबन्धं गमिष्यामि ।
कुतः त्वं रविवासरे एव तत्र गमिष्यसि ?
तत्र रविवासरे बुधवासरे चएव दीपालंकारः भवति ।

C 2 तव भगिनी कमला अद्य किं करोति ?
सा अद्य बेंगलूरू नगरे पठति ।
तव पुत्री पदवी शिक्षणानन्तरं किं करिष्यति ?
सा वैद्या भविष्यति ।
तदनन्तरं सा किं करिष्यति ?
सा विदेशं गमिष्यति ।

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C 3 तव पुत्रः अमेरिका देशात् कदा आगमिष्यति ?
मम पुत्रः आगामि वर्षे आगमिष्यति ।
अपि सः अत्र एव कार्यं करिष्यति ?
न, सः इह कंचित् कालं भविष्यति,
तदनन्तरं अमेरिका देशं प्रतिगमिष्यति ।

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Cycle 20

M छात्राः चतुर्वादनानन्तरं क्रीडेयुः ।
अथ किम्, त्वं अस्य प्रश्नस्य उत्तरं लिख ।
यूयं ततु पुस्तकं पठत ।
चतुर्वादनानन्तरं छात्राः किं कुर्वन्तु ?
अपि अहं अस्य प्रश्नस्य उत्तरं लिखानि ?
अपि वयं ततु पुस्तकं पठाम, क्रीडाम वा ?

C 1 भो, अपि त्वं अद्य वर्गं न आगच्छसि ?
न, अद्य अहं न आगच्छामि ।
छात्राः किं कुर्वन्तु ?
ते इमं पाठं लिखन्तु ।
पश्चात् ते किं कुर्वन्तु ?
पश्चात् ते ग्रंथालयं गच्छन्तु ।
अपि ते क्रीडेयुः ?
चतुर्वादनानन्तरं ते क्रीडन्तु ।

C 2 परश्वः कदा अहं आगच्छेयम् ?
अस्मिन्नेव समये भवान् आगच्छतु ।
अहं श्वः किं करवाणि ?
श्वः त्वं पाठं पठ ।
अपि अहं एतस्य प्रश्नस्य उत्तरं लिखानि ?
आम्, त्वं उत्तरं लिख, पश्चात् तूष्णीं तिष्ठ, इतस्ततः मा अट ।

C 3 तात, अधुना अहं क्रीडानि ?
न वत्स, त्वं परीक्षार्थं पठ ।

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अहं सप्त वादनानन्तरं पठामि, अपि अद्य अहं क्रीडानि ?
अथ किम्, अधुना क्रीड, पश्चात् पठ ।

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Cycle 21

M यदि त्वं आगच्छसि, तर्हि अहं अपि आगच्छामि ।
यदि वहित्रं न आगतं तर्हि मृत्तरे एव गच्छाम ।
अपि त्वं नाटक दर्शनार्थं गच्छसि ?
यदि वहित्रं न आगतं तर्हि किं करवाम ?

C 1 अपि त्वं नाटक दर्शनाय आगच्छसि ?
यदि त्वं गच्छसि तर्हि अहमपि आगच्छामि ।
यदि वर्गः पञ्चवादने विरतः तर्हि वयमपि गच्छाम ।
यदि सः विशेषपाठं शिक्षयति तर्हि प्रवेशपत्रं लभेमहि किम् ?
बाढम्,वयं प्राप्नुवाम ।

C 2 नाटकं कीदृशं आसीत् ?
तत् रम्या आसीत्, कथं वयं प्रतिगच्छाम ?
यदि वहित्रं प्राप्नुमः तेनैव गच्छेम ।
यदि वहित्रं न आगच्छति तर्हि मृत्तरे गच्छेम ।
आम्, मृत्तरेण एव गच्छेम, अन्यथा वयं विलम्बिताः भवामः ।

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Cycle 22

M मया मैसूरू नगरं गन्तव्यम् ।
त्वया इदं कथानकं घंटात्रये पठितव्यम् ।
देवालये धूमपानं केनापि न कर्तव्यम् ।
त्वया अधुना कुत्र गन्तव्यम् ?
इदं कथानकं कदा पठितव्यम् ?
अपि देवालये धूमपानं न कर्तव्यम् ?

C 1 नमस्कारः रमेश, कुशलं तव ?
अहं कुशली गोपाल, त्वं पुनः ? अयं मम मित्रं प्रकाशः,
काशीनगरात् आगतः;मः गोपालः ।
नमस्कारः, अपि बेंगलूरूनगरी रोचते प्रकाशाय ?
आम्, रोचते । परन्तु नगरीं एकाकी सम्यक् द्रष्टुं न शक्नोमि ।
किमर्थम् ? त्वं तेन सह न गच्छसि ?
तेन सह गन्तुं अहं न शक्नोमि, मया अधुना एव मैसूरू नगरं गन्तव्यम्।
तर्हि अहं नगरीं दर्शयितुं प्रकाशेन सह गच्छामि ।

C 2 अहो, नूतनं कथानकं, त्वदीयं इदं किं गीते ?
न, इदं मम भ्रातुः,त्वं पठितुं इच्छसि ?
आम्, इच्छामि, अपि उत्तमं अस्ति ? अपि गृहं नेतुं शक्नोमि ?
इदं तु अतीव उत्तमं, परन्तु गृहं न नेतव्यम् ।
तर्हि अत्रैव अहं इदं पठामि ।
बाढम्, घंटा त्रये इदं पठितव्यम् ।

C 3 किं नाम अस्य देवालयस्य ?
अयं तु अत्र प्रसिद्धः चेन्नकेशव देवालयः ।

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अयं तु सुन्दरः विशाल : च ।
अपि त्वं प्रथमं देवालयं आगतः ?
आम्, अस्मिन् देशे । परन्तु अस्माकं देशे
अमेरिकायां एकदा कृष्णमन्दिरं अपश्यम् ।
अपि सुन्दरं अस्ति तत् ?
आम्, किन्तु एतावत् विशालं नास्ति ।
अपि अहं अत्र धूमपानं कर्तुं शक्नोमि ?
न, देवालये केनापि धूमपानं न कर्तव्यम् ।

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Cycle 23

M वयं उपाहारं खादित्वा विपणिं गच्छामः ।
सः कार्यालये कार्यं कृत्वा सायं भेषजालयं गच्छति ।
वयं कदा विपणिं गच्छाम ?
सः कार्यालये कार्यं कृत्वा कुत्र गच्छति ?

C 1 अधुना त्वं किं करोषि ?
अधुना अह शालां गच्छामि ।
पाठशालायाः आगत्य किं करोषि ?
पाठशालायाः आगत्य क्रीडामि ।
अलं क्रीडया, अल्पं उपाहारं खादित्वा विपणिं गच्छामः ।

C 2 नमस्कारः गोपाल, अपि कुशलम् ?
आम् कुशली, मम भार्या तु न कुशलिनी ।
अपि सा गृहे एव एकाकिनी तिष्ठति ?
न, अधुना सा भेषजालये अस्ति, अतः कार्यं
कृत्वा शीघ्रं गन्तव्यम् ।
तत्र गत्वा कति वादन पर्यन्तं स्थास्यसि ?
नव वादन पर्यन्तं तत्र स्थित्वा गृहं गमिष्यामि ।

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Cycle 24

M मम पिता पूजां कुर्वन् अस्ति ।
सा काफीं पिबन्ती वृत्तपत्रिकां पठति ।
तव पिता किं कुर्वन् अस्ति ?
सा काफीं पिबन्ती किं पठन्ती अस्ति ?

C 1 नमस्कारः, अपि तव पिता गृहे अस्ति ?
आम् अस्ति, उपविशतु भवान् ।
किं कुर्वन् अस्ति सः ?
सः पूजां कुर्वन् अस्ति ।
तव माता किं कुर्वती अस्ति ?
सा पचन्ती अस्ति, भवान् वृत्तपत्रिकां
पठन् अस्तु, पिता झटिति आगमिष्यति ।

C 2 नमस्कारः सरले, अपि परिसमाप्तं प्रातः कार्यम् ?
कार्यं तु न परिसमाप्तम्, अधुना कंचित् कालं
वृत्तपत्रिका पठितव्या ।
तव पुत्री कमला किं कुर्वती अस्ति ?
सा अधुना शालायाः पाठं पठन्ती अस्ति ।
अपि सा प्रातः वृत्तपत्रिकां न पठति ?
अथ किम्, प्रतिदिनं सा काफीं पिबन्ती
एव वृत्तपत्रिकां पठति ।

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Cycle 25

M मया पठिता आख्यायिका उत्तमा अस्ति ।
नहि, अशोक भोजन गृहे भुक्तं भोजनं
रूचिरं न आसीत् ।
तेन अधीतं शास्त्रं वैद्यशास्त्रम् ।
त्वया पठिता आख्यायिका कथं आसीत् ?
अपि अशोक भोजनगृहे भुक्तं भोजनं रूचिरं आसीत् ?
तेन अधीतं शास्त्रं किम् ?

C 1 भो राम, नमस्कारः ।
भो प्रकाश, बहुदिन पर्यन्तं न दृष्टः त्वं ग्रन्थालये ।
कार्यभारः बहुलः आसीत्, विरामवेला न आसीत् ।
पश्य पश्य, श्री रविशंकरस्य नूतनं पुस्तकम् ।
अपि पठितं तस्य पुस्तकं त्वया पूर्वम् ?
मया पठितं तस्य पुस्तकम्, तत् उत्तमं आसीत् ।
मया पठिता तस्य एका आख्यायिका
अपि अतीव रम्या आसीत् ।

C 2 हे रमे, अपि परिसमाप्तं तव कार्यम् ?
अधुनैव परिसमाप्तम्, कुत्र गच्छामः भोजनार्थम् ?
अपि अशोक भोजन गृहं गच्छामः ?
मास्तु, तत्र गत सप्ताहे भुक्तं भोजनं रूचिरं नासीत् ।
किं तर्हि, जानासि किंचित् उत्तमं उपहारगृहम् ?
आम्, अत्रैव एकं नूतनं भोजनगृहं अस्ति, तत्र स्थितानि
सर्वाणि भक्ष्याणि बहु रूचिराणि ।

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C 3 सः तव पुत्रः किल ?
आम्, तेन अधुनैव वैद्यशास्त्रं अधीतम् ।
अपि तेन स्वतः कार्यं प्रवर्तितम् ?
अस्मिन् संवत्सरे अन्यस्मिन् वैद्यालये कार्यं कृत्वा
आगामि संवत्सरे स्वयं रूग्णालयं
स्थापयिष्यति ।

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Cycle 26

M गतवर्षे मया ताजमहलं दृष्टम् ।
कन्नम्बाडिसेतुः श्री विश्वेश्वरय्येन निर्मितः ।
रामायणं महाकाव्यं वाल्मीकिना विरचितम् ।
त्वया कदा ताजमहलं दृष्टम् ?
कन्नम्बाडि सेतुः केन निर्मितः ?
रामायणं महाकाव्यं केन विरचितम् ?

C 1 अपि त्वया देहली नगरं दृष्टम् ?
अथ किम् ? गत वर्षे मया दृष्टम् ।
त्वया तत्र किमन्यत् दृष्टम् ।
लोहित दुर्गः, कुतुब महा स्थंभः च तत्र मया दृष्टौ ।
कः त्वां तत्र अनयत् ।
मम भ्राता मां तत्र अनयत् ।
किं त्वया आग्रा दृष्टा ?
आम् तत्र मया ताजमहलं दृष्टम् ।
अपि त्वया मथुरा अपि दृष्टा ?
यद्यपि मथुरा समीपे एव आसीत् तथापि मया न दृष्टा ।

C 2 पश्य, अयं कन्नम्बाडि जलबन्धः ।
केन अयं निर्मितः ?
अयं विश्वेश्वरय्येन निर्मितः ।
अपि सः महान् अभियन्ता ?
आम्, सः विश्व विख्यातः अभियन्ता आसीत् ।
तेन बहूनि औद्यमिक संस्थानानि स्थापितानि ।

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C 3 एतत् कीदृशं पुस्तकम् ?
इदं रामायणं महाकाव्यम् ।
केन इदं रचितम् ?
इदं महाकाव्यं वाल्मीकिना विरचितम् ।
अपि कन्नड भाषायां रामायणं अस्ति ?
आम् कन्नड भाषायां पुट्टप्पेन विरचितम्.
तत रामायणदर्शनम् इति कथितम् ।

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Cycle 27

M अहं प्रातः पाठं पठन् आसम् ।
तदा अहं वृक्षकान् सिंचन् आसम् ।
शिशुः रात्रौ अतीव रुदन् आसीत् ।
प्रातः त्वं किं कुर्वन् आसीः ?
तदा त्वं किं कुर्वन् आसीः ?
रात्रौ शिशुः किं कुर्वन् आसीत् ?

C 1 प्रातः त्वं किं कुर्वन् आसीः ?
षड्वादनात् अष्ट वादन पर्यन्तं पठन् आसम् ।
हचः सायं त्वं किं कुर्वन् आसीः ?
हचः सायं अहं क्रीडन् आसम् ।

C 2 रविवासरे त्वं किं कुर्वन् आसीः ?
अहं वृक्षकान् सिंचन् आसम् ।
तव गृहस्य पुरतः वीथ्यां अहं गच्छन् आसम् ।
अपि त्वं मां अपश्यः ?
न, अहं तव अपत्यानि पश्यन् अगच्छम् ।
अहं गृहस्य पृष्ठतः सिंचन् आसम् ।

C 3 अपि तव शिशुः रात्रौ रुदन् आसीत् ?
आम् सः अतीव रुदन् आसीत् ।
अपि सः न स्वस्थः ?
तस्य ईषत् ज्वरः आसीत् ।
वराकः, अतीव शीतल वायुः, तं बहिः मा नय ।

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Cycle 28

M अहं श्वः कार्यालयं न आगमिष्यामि इति हयः अवदत् ।
सः बुद्धिमान् इति सर्वैः कथ्यते ।
तव पुत्रः अपि त्वया सह चलच्चित्रं ईक्षितुं
आगमिष्यति इति अहं अचिंतयम् ।
सः किं अवदत् ?
तं प्रति सर्वैः किं कथ्यते ?
त्वं किं अचिन्तयः ?

C 1 अयं अस्माकं कार्यालयः ।
अत्र त्वं कुत्र उपविशसि ?
अहं तस्मिन् प्रकोष्ठे रमेशस्य समीपे उपविशामि ।
सः अद्य कुत्र अस्ति ?
अद्य सः कार्यालयं न आगतः ।
तत् त्वं कथं जानासि ?
अहं श्वः कार्यालयं न आगमिष्यामि इति हयः एव अवदत् ।

C 2 एषा अस्माकं पाठशाला ।
अत्र कति छात्राः सन्ति ?
अत्र छात्राणां संख्या शतकद्वयं वर्तते ।
तेषु कतमः बुद्धिमान् ?
मूर्तिः अतीव बुद्धिमान् इति सर्वैः कथ्यते ।
तत् अतीव श्लाघनीयम् ।

C 3 श्वः वयं चलच्चित्रं ईक्षितुं गच्छामः ।
त्वं कति वादने अत्र आगच्छसि ?

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अहं कार्यालयात् अत्र एव आगमिष्यामि ।
बाढम्, परन्तु अहं किमपि अन्यत् अचिंतयम् ।
त्वं किं अचिन्तयः ?
तव पत्नी अपि त्वया सह चलच्चित्रं ईक्षितुं
आगच्छति इति अहं अचिन्तयम् ।

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Cycle 29

M अहं गीर्वाणभाषां शिक्षितुं अत्र आगतः ।
अहं क्रिकेट क्रीडां द्रष्टुं बेंगलूरू नगरं गच्छामि ।
सा पठितुं ग्रन्थालयं गच्छति ।
त्वं किमर्थं अत्र आगतः ?
किमर्थं त्वं बेंगलूरू नगरं गच्छसि ?
सा पठितुं कुत्र गच्छति ?

C 1 अपि त्वं गीर्वाणभाषायां व्यवहर्तुं शक्नोषि ?
अहं किंचित् किंचित् भषितुं शक्नोमि ।
त्वं अत्र किमर्थं आगतः ?
अहं गीर्वाणभाषां शिक्षितुं एव अत्र आगतः ।
अपि त्वं पठनं लेखनं अपि जानासि ?
आम्, अहं ईषत् जानामि, परन्तु सुष्ट् लेखितुं न शक्नोमि ।

C 2 संप्रति त्वं कुत्र गच्छसि ?
अहं अधुना बेंगलूरू नगरं गच्छामि ।
अपि तत्र तव उद्यमः विद्यते ?
न, अहं क्रिकेट क्रीडां द्रष्टुं तत्र गच्छामि ।
त्वं क्रीडां द्रष्टुं एव तत्र गच्छसि ?
आम् क्रिकेट क्रीडा मे रोचते., अलं अति विस्तरेण ।

C 3 सा कुत्र वसति ?
सा छात्रवासे वसति ।
अपि तत्र सर्वविधं सौकर्यं वर्तते ?
स्नान भोजनादिनां सौकर्यं वर्तते ।

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पठितुं किं करोति ?
पठितुं ग्रन्थालयं गच्छति ।
खादितुं कुत्र गच्छति ?
सा छात्रवासे एव खादति ।

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Cycle 30

M इदं तत् कार्यभवनं यत्र अहं उद्योगं करोमि ।
हच्चः या बाला अगायत् सा मम स्वसा ।
इदं तत् गीतं यत् मया न श्रुतपूर्वम् ।
किं तत् कार्यभवनं यत्र त्वं उद्योगं करोषि ?
का सा बाला या हच्चः अगायत् ?
अपि त्वया एतत् गीतं श्रुतपूर्वम् ?

C 1 अपि इदं तत् कार्यभवनम् यत्र त्वं उद्योगं करोषि ?
आम्, अहं अत्र उद्योगं करोमि ।
किं तत् आसनं यत्र त्वं सदा उपविशसि ?
इदं तत् आसनं यत्र अहं सदा उपविशामि ।
किं तत् कार्यं यत् अत्र त्वं करोषि ?
अहं अत्र करणिकः ।

C 2 का सा बाला या हच्चः सभायां अगायत् ?
सा मम स्वसा ।
यत् गानं तया गीतं तत् अतीव मधुरम् ।
अथ किम् ?
तया सह यः वीणां अवादयत् सः कः ?
सः मम अनुजः ।
संगीतं अतीव आप्यायनकरं आसीत् ।

धन्यवादः ।

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C 3 अपि त्वया एतत्गीतं श्रुतपूर्वम् ?
न, मया एतत् न श्रुतपूर्वम् ।
एतत् नम्म संसार इति नामधेयस्य चलच्चित्रस्य गीतम् ।
एवं वा ? तत् चलच्चित्रं अहं न अपश्यम् ।

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Cycle 31

M विवाहाय न केवलं वधूवरौ, तयोः पितरौ अपि अनुमन्येयाताम् ।
न केवलं शिशोः नामकरणं एव अपितु शिशोः जन्मदिनमपि आचरति ।
अपि विवाहे केवलं वधूवरयोः सम्मतिः अलम् ?
अपि अद्य शिशोः केवलं नामकरणं आचरति ?

C 1 अत्र विवाहः कथं प्रचलति ? वधूवरयोः सम्मतिः पर्याप्तः ?
विवाहार्थं न केवलं वधूवरौ अपितु तयोः पितरौ अपि अनुमन्येयाताम् ।
अपि विवाहे वधूवरौ परस्परं पुष्पमालाः विनिमयेते ?
न केवलं ते पुष्पमालाः विनिमयेते किन्तु श्रौतः विध्यः अपि अनुष्ठीयन्ते ।
अपि उपाहारः आयोजयनीयः ?
न केवलं उपाहारः आयोजयनीयः किन्तु सर्वेभ्यः जनेभ्यः भोजनं अपि देयम् ।

C 2 किं अद्य तव शिशोः नामकरणं आचरसि ?
न केवलं शिशोः नामकरणं अपितु अन्नप्राशनं आचरति ।
अदृष्टवशात् अहमपि आगतः । अपि देवस्थाने पूजांकारयसि ?
न केवलं पूजां किन्तु गृहे होमं अपि कुर्मः ।
अपि बान्धवाः आहूयन्तें ?
न केवलं बान्धवाः आमन्त्रयिष्यन्ते किन्तु मित्राणि अपि ।

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Cycle 32

M वयं तत् कार्यं अस्माकं सेवकैः कारयामः ।
अहं ग्रामे प्रदर्शनीं शिशुभ्यः दर्शयामि ।
अहं एतत् पाठं छात्रान् पाठयामि ।
यूयं एतत् कार्यं केन कारयथ ?
त्वं ग्रामे शिशुभ्यः किं दर्शयसि ?
त्वं किं पाठयसि ?

C 1 अपि इदं तव क्षेत्रम् ?
आम् इदं सर्वं मम क्षेत्रम् ।
अत्र त्वमेव सर्वं कार्यं करोषि ?
न, किंचित् कार्यं अहं करोमि, अन्यत् किंचित् कार्यं
सेवकैः कारयामि ।
कष्टतर कार्यं के कुर्वन्ति ?
वयं सेवकैः तत् कार्यं कारयामः ।

C 2 त्वं ग्रामे शिशुभ्यः किं दर्शयसि ?
अहं प्रदर्शनीं शिशुभ्यः दर्शयामि ।
त्वं उत्सवे शिशुभ्यः किं दापयसि ?
तेभ्यः अहं पाञ्चालिकाः मधुराणि दापयामि ।
अपि तत्र चेतोविनोदः सन्ति ?
बाढम्, यक्षगानं, नाटकाभिनयः, सूत्रप्रतिमाखेलनं
सर्वं प्रचलति ।
C 3 भो वयस्य, अधुना त्वं कुत्र गच्छसि ?
मित्र, अधुना अहं सप्तम कक्षायां गच्छामि ।

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त्वं कक्षायां किं पाठयसि ?
अहं एतत् पाठं छात्रान् पाठयामि ।
भवतु, तदेव साधु ।

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Cycle 33

M सेवकः परशुना वृक्षं छिनत्ति ।
मम पुत्रः ह्यः अमेरिकादेशात् आगतः ।
चोरः लोहपट्टिकया वातायनं भित्वा सहसा कारागृहात् पलायितः ।
सेवकः केन वृक्षं छिनत्ति ?
तव पुत्रः अमेरिका देशात् कदा आगतः ?
चोरः कथं वातायनं भित्वा कारागृहात् पलायितः ?

C 1 नमस्कारः गोपाल, अपि कुशलम् ?
आम् कुशलं, अपि अद्य कार्यालयं न आगच्छसि ?
न, अद्य मम गृहे किंचित् कार्यं अस्ति ।
कोयं एतत् पुरूषः एतं मार्गवृक्षं छिनत्ति ?
मार्ग वृक्षाः न छेत्तव्याः खलु ?
आम्, अपितु अयं राज्य सेवकः । राज्येन आदिष्टः
अस्ति । एतस्य वृक्षस्य बहवः शाखाः
समीपवर्तिनां गृहाणां उपरि स्थिताः । अत एव
तासां शाखानां कृन्तनार्थं अयं सेवकः आगतः ।
एवमेतत् ? बाढम् ।

C 2 मित्र मोहन, किमर्थं एतावन्ति मधुरमोदकानि
कार्यालयं आनयसि ? किं अद्य तव जन्मदिनम् ?
न, मम पुत्रः पञ्चसंवत्सरानंन्तरं अमेरिका देशात्
ह्यः आगतः । अतः अधुना अहं अत्तीव मुदितः ।
एवमेवम् ? पञ्चसंवत्सरपर्यन्तं किं तत्र करोति स्म ?
तत्र प्रथमानि त्रीणि वर्षाणि विशेष अभ्यसने

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व्यतीतानि, तदनन्तरं द्विवर्ष पर्यन्तं
तस्य विश्वविद्यानिलये एव पाठयति स्म ।
अपि पुनः तत्र गमिष्यति ?
न, अत्रैव सः उद्योगस्थः भवितुं इच्छति ।
बाढम् तदेव वरम् ।

C 3 हला जानकि, पठिता अद्य वृत्तपत्रिका ?
न, को विशेषः ? मम प्रातरेव किंचित् लेखन कार्यं आसीत् ।
पश्य, हचः देहली नगरस्य कारागृहात्
एकः कुप्रसिद्धः चोरः पलायितः ।
कथं भवेत्? अपि भित्तिं भित्वा पलायितः?
भेदनयोग्यं साधनं कथं तत्र अवर्तत?
कथमपि एकं लोहपट्टिकां संपाद्य तया
वातायनं भित्वा पलायितः ।
एवं किम् ? मन्ये सः शीघ्रं एव बद्धः भविष्यति ।

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Cycle 34

M उपाध्यायः बालकं प्रश्नं अपृच्छत् ।
कोशाधिकारी भृत्याय वेतनं ददाति ।
बालः सतीर्थाय मातरं मोदकं याचति ।
उपाध्यायः बालकं किं अपृच्छत् ?
कोशाधिकारी कस्मै वेतनं ददाति ?
बालः कस्मै कां मोदकं अयाचत् ?

C 1 रे प्रकाश, समाप्तः तव गीर्वाणभाषायाः अभ्यासः ?
आम्, अधुनैव समाप्तः । अद्य सः क्लिष्टतरः अभवत् ।
को विशेषः ? अपि नूतनपाठः आरब्धः ?
न, परन्तु गतपाठस्य एका लघु परीक्षा अभवत्
सा मौखिकी आसीत् न लिखिता ।
अपि तव उपाध्यायः एकैकं बालकं प्रश्नं अपृच्छत् ?
न, उपाध्यायः बालकमेकं प्रश्नं अपृच्छत्, सः बालकः
अन्यं, सः अन्यमेकम् । इत्थं कक्षायाः
सर्वे बालकाः प्रश्नान् अपृच्छन् उत्तराणिच
अलभन्त ।
एवमेतत् ? तत् विधानं समीचीनं वर्तते ।

C 2 मित्र, कार्यालयस्य वेला अतीता । अपि न गच्छसि गृहम् ?
गन्तव्यं शीघ्रम् । अस्माकं कोशाधिकारी अधुनापि न
आगतः । अद्य अस्माकं वेतन दिनं अस्ति ।
अपि सः अस्यां वेलायां वेतनं वितरति ?
आम्, सः अधुना आगत्य अवश्यमेव वेतनं वितरति ।

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मम मार्गमध्ये किंचित् कार्यमस्ति । आगच्छसि किम् ?
श्वः वेतनं स्वीकर्तुं शक्नोमि ।
न, अहं अत्रैव स्थित्वा वेतनं गृहीत्वा आगच्छामि । अद्य
मम पुत्रस्य जन्मदिनमस्ति । अहं तस्मै
किंचित् वस्त्रं क्रीतुं इच्छामि ।

C 3 मातः अपि त्वं महयं अन्यमेकं मोदकं ददासि ?
अधुनैव एकं अखादः अपि अन्यमेकं इच्छसि ?
मोदकः बहु रुचिकरः अस्ति । अपि अहं एकं अन्यमपि
गृहीतुं शक्नोमि ?
अधुनैव खादितव्यः ?
अन्यं महयं न, मम सतीर्थाय एकं इच्छामि ।
बाढम्, मा याच मुहुर्मुहुः ।

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Cycle 35

M न, अस्मिन् मार्गे वाहनं न स्थापयितव्यम् ।
तत्र नामफलकं द्रष्टव्यम् ।
तैल खाद्यानि न खादितव्यानि ।
अपि अस्मिन् मार्गे वाहनं न स्थापयितव्यम् ?
विधानसौधं केन मार्गेण गन्तव्यम् ?
मया किं न खादितव्यम् ?

C 1 हे महोदय, किमर्थं द्विचक्रवाहनं अत्र स्थापयसि ?
किं अत्र न स्थापयितव्यम् ?
भवान् अत्र फलकं पश्यतु ।
क्षमस्व, मया तत् न दृष्टम् ।
अस्मिन् मार्गे वाहनानि न स्थापयितव्यानि ।
ईषत् काल पर्यन्तं अपि न ।
इतः परं तथा न करिष्यामि ।

C 2 अहं विधानसौधं गन्तुं इच्छामि । केन मार्गेण
गन्तव्यम् ?
कब्बन् उद्यानमार्गे गन्तव्यम् ।
उद्यानात् कियत् दूरं गन्तव्यम् ?
तत्र नामफलकं अस्ति । तत् द्रष्टव्यम् ।

C 3 नमस्कारः हे वैद्यमहोदयाः ।
आगच्छ, तव क्लेशः कः ?
उदरशूलं मां बाधते ।

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भवत्, अहं परीक्षिष्ये ।
बाढम् ।
भयस्य कारणं नास्ति, औषधं पीतव्यम् ।
मया कः आहारः भोत्कव्यः ?
तैल खाद्यानि न खादितव्यानि, पिष्ट पदार्थाः
वर्जनीयाः ।
तर्हि मया किमपि न खादितव्यम् ?
न,न, अन्न रसः, तक्रं, फलरसः च सेवितव्याः ।
तूष्णीं शयितव्यम् ।

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Appendix I

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Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
1	Name, nationality, profession.	Equational types of sentences. Pronouns. Possessive forms of pronouns.	namaskaaraḥa 'salutation'	aham raamaḥa. 'I am Rama' aam, saḥa bhaarata deeśiiyaḥa. 'Yes, he is an Indian' mama naamadheeyam moohanaḥa. 'My name is Mohan.'
2	Possession.	Demonstrative pronouns and their possessive forms.	aagaccha, upaviśa 'Please come, be seated.'	ayam asmaakam kukkuraḥa. 'This is our dog' iyam na mama leekhanii. 'This is not my pen' idam tasya pustakam. 'This is his book'
3	Possession and ownership.	Pronominal adjectives. Pronominal predicates	kuśalam kim ? 'Are you fine ?'	ayam prakooṣṭhaḥa madiiyaḥa. 'This room is mine' iyam leekhanii tadiiyaa. 'This pen is his.' idam vastram na madiiyam. 'This cloth is not mine'
4	Description and specification.	Adjectives of quantity and quality. Accord between adjectives and substantives. plural forms.	kaḥa viśeeṣaḥa ? 'What news ?' kim api na 'Nothing special'	aam, idam mama nuutanam vaahanam. 'Yes, this is my new vehicle.' idam ghaṭikaayantram puraatanam. 'This watch is old.' imee uttamaaḥa maaṇavakaaḥa na. 'These are not good students.'

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				iyam bṛhatii bhoojanaśaalaa. 'This is a big dining hall.'
5	Description of persons.	Derived adjectives. Expansion of adjectives. Singular and plural forms.	parantú 'but' vaa 'or'	saḥa sukhii puruṣaḥa. 'He is a happy man.' raadhaa guṇavatii baalaa. 'Radha is a good girl.' keecana janaaḥa eeva svaarthinaḥa. 'Only some people are selfish.' aam, tat gṛham adhikam viśaalam. 'Yes, that house is very large.'
6	Numerals and location of houses and spots of different magnitude.	Cardinal and ordinal numerals. Adjectives : degrees of comparison. Locative case suffix.	oohoo 'oh'	asya prakooṣṭhasya vasnaḥa ruupyakaaṇi śatam. 'Rent for this room is Rs. hundred.' asmin maargee tṛtiiyaḥa aapaṇaḥa viśaalaḥa. 'In this street the third shop is the big one.' parantu idam phalam madhurataram, tat madhuratamam: 'But this fruit is sweeter and that fruit is the sweetest.'
7	Colour, cost and bargain. Specification, weekdays.	Adjectives of Colour. Expansion of adjectives.	eetaavadeeva ? 'Only so much?'	asya kaarpaasakasya varṇaḥa loohitaḥa. 'Colour of this shirt is red.' asya muulyam daśa ruupyakaaṇi. 'Cost of this is Rupees ten.'

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Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
8	Relative merit and comparison.	Comparative and Superlative degree forms of adjectives. Ablative case suffix.	baaḍham 'O.K., Yes' kintu 'but'	naaraṅgam aamraphalaat madhuratarам. 'Orange is sweeter than mango.' viśvee raṣiyaadeeśaḥa sarveeṣu deeśeeṣu viśaalatamaḥa. 'Russia is the biggest country in the world.' beṅgaluuru nagarii kaaśiinagaryaaḥa puraatanii na. 'Bangalore is not more ancient than Kashi.' saḥa baalaḥa tasya soodaraat balavattaraḥa. 'That boy is stronger than his brother.'
9	Profession, kinship terms etc.	Dual number. Abstract nouns.	'śrii, 'sriimaan 'Mr' śriimatii 'Mrs' kumaarii 'Miss'	asmaakam vaidyaḥa atiiva samarthaḥa tasya kauśalam prasiddham. 'Our doctor is very efficient. His skill is quite famous.' tasya catvaari apatyaani. 'He has four children.' imau dvau mama chaatrau. 'These two are my students.'
10	Location and direction.	Verb root *as* 'to be' in present tense third person. Locational postpositions. Directionals	kṣamasva 'excuse me' hee 'oh'	mama gṛham preeṣaṇaalayasya puraṭaḥa asti. 'My house is in front of the post office.' asmaakam pustakaani prapiiṭhakasya upari santi. 'Our books are on the table.' aaraba samudraḥa bhaaratasya paścimee

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				bhaagee asti. 'Arabian Sea is to the west of India.'
11	Position, residence enquiry etc.	Present tense forms of root *as* 'to be' I, II & III persons. Negative forms of verbs. Instrumental case suffix.	tarhi 'if so' adhunaa api 'even now'	moohanaḥa adya calaccitra mandiree asti. 'Mohan is in the theatre now.' aham adya aśooka vasatigṛhee asmi. 'Now, I am at Ashoka Lodge.' vayam adya sacivaalayee na smaḥa. 'We are not in the secretariat now.' tee sarvee sva kuṭumbaiḥi saha santi. 'All of them are living with their families.'
12	Past actions and location.	Past tense forms of *as* 'to be'	śiighram aagaccha 'come soon' vilambitaḥa. 'it is getting late.' atha kim ? 'Of course.'	hyaḥa aham gṛhee aasam. 'Yesterday I was at home.' khanitram udyaanasya madhyee aasiit. 'Spade was in the middle of the garden.'
13	Season, weather etc.	Qualitative adjectives. Particles denoting equality and similarity.	uta. 'or' taavat. 'so much'	idam kṣiiram atiiva uṣṇam (asti). 'This milk is very hot.' beṅgaluurunagaram atiiva śiitalam (asti) 'Bangalore City is very cold.' idam vaahanam tavavaahaneena sadṛśam (asti). 'This car is like that of yours.'
14	Certain daily routines.	Present tense forms of	yaavat..... taavat.	saḥa śaalaam yaati 'He goes to school.'

Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
		common verbs. Upasargas Accusative case suffix.	'When.... then.'	aham pratidinam pañcavaadanee kaaryaalayaat gṛham aagacchaami. 'I come home from office everyday evening at 5 p.m.' keeṣucit dineeṣu aham ṣaḍvaadanee gṛham aagacchaami. 'Some days I come home at 6 O'clock.'
15	Edibles and games.	Present tense forms of transitive verbs.	samyak 'well' ataḥa 'therefore'	praataḥa aham capaatiim iḍaliim ca khaadaami 'I eat chapathi and idli in the morning.' aham nirdeśakasya putram adya paśyaami. 'I see the director's son now.' na, ayam kukkuraḥa annam na khaadati. 'No, this dog does not eat rice.' mama pariikṣaa śvaḥa asti, ataḥa aham adya na kriiḍaami. 'I do not play today, because tomorrow is my examination.'
16	Daily routine and narration of past events.	Past tense forms of verbs	kathamapi 'Somehow or other.'	aham praataḥa ksiiram apibam. 'I drank milk in the morning.' aham sadya eeva phalam akhaadam. 'I have just now eaten fruit.' saa vṛttapatrikaampraataḥa na apaṭhat. 'She did not read the newspaper in the morning.'

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17	Games, pastime and pleasure.	Verbs of aatmaneepada group. Passive voice. Dative case Suffix.	yeenakeena prakaareena 'Somehow or the other.' śoobanam 'fine'.	baalakaaḥa kriiḍaam iikṣantee. 'The boys watch the games.' raatrau śiśuḥu samyak aśeeta. 'The child slept well in the night.' maaṇavakeena adya vṛttapatrikaa paṭhyatee. 'The newspaper is being read by the student.' adhunaa upahaaragṛhee iḍalii na labhyatee. 'Idli is not available in the restaurant now.'
18	Journey and excursion.	Active and Passive past participles. Adverbs of manner.	śanaiḥi śanaiḥi 'slowly and slowly'.	saḥa puurvasmin maasee ameerikaa deeśaat aagataḥa. 'He came from America last month.' na, mama vayasyaḥa adya vilambeena aagataḥa. 'No. my friend came late today.' aam, mama vayasyaḥa ataḥ puurvam bhaaratadeeśam aagataḥa. 'Yes, my friend had come to India earlier.'
19	Future Plans.	Future tense forms of verbs.	tat paścaat tadanantaram 'afterwards, later'.	aham vihaaraartham ravivaasaree kannambaaḍiim gamiṣyaami. 'I will go to Kannambadi on Sunday on pleasure trip.' iyam padavii śikṣaṇaanantaram vaidyaa bhaviṣyati. 'She will become doctor after her graduation.' mama putraḥa aagaami varṣee ameerikaa

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Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
				deeśaat aagamiṣyati. 'My son will come from America next year.'
20	Commands and orders.	Imperative and potential moods.	tuuṣṇiim 'silently' itastataḥa 'here and there'.	chaatraaḥa caturvaadanaanantaram kriiḍeeyuḥu. 'Let the students play after 4 O'clock.' atha kim, tvam tasya praṣnasya uttaram likha. 'Alright, you write answer to this question.' yuuyam tat pustakam paṭhata. 'You must read that book.'
21	Entertainment and transportation.	Conditional forms of verbs. Dative case suffix.	muhurmuhuḥu 'again and again'.	yadi tvam aagacchasi tarhi aham api aagacchaami. 'If you come, I too will come.' yadi vahitram na aagatam tarhi mṛttaree eeva gacchaama. 'If we dont get bus, let us go by car.'
22	Advice, instruction and commands.	Emphatic and prohibitive forms of verbs by suffixing *tavya, aniiya.* Infinitive of purpose by suffixing *tum.*	asti kila ? 'Is it ?' naasti kila ? 'Is it not ?'	mayaa maisuuru nagaram gantavyam. 'I should go to Mysore City.' tvayaa idam kathaanakam ghaṇṭaatrayee paṭhitavyam. 'This book should be read by you, within three hours.' deevaalayee dhuumapaanam keenaapi na

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				kartavyam. 'Smoking is prohibited in the temple.'
23	Common activities and visits.	Indeclinable past participle.	alam kriiḍayaa 'enough of playing.'	vayam upaahaaram khaaditvaa vipaṇim gacchaamaḥa. 'We go to market after having breakfast.' saḥa kaaryaalayee kaaryam kṛtvaa saayam bheṣajaalayam gacchati. 'He goes to the hospital in the evening after working in the office.'
24	Certain daily duties.	Present participle and its use in present continuous tense.	jhaṭiti 'soon'.	mama pitaa puujaam kurvan asti. 'My father is performing worship.' saa kaaphiim pibantii vṛttapatrikaam paṭhati. 'She reads newspaper while drinking coffee.'
25	Likes and dislikes.	Past participle used as adjectives.	kim tarhi ? 'What then ?' na kila ? 'Is it not so ?'	mayaa paṭhitaa aakhyaayikaa uttamaa asti. 'The story read by me is good.' nahi, aśookabhoojaṇagṛhee bhuktam bhoojanam ruciram na aasiit. 'No, the food eaten at Hotel Ashoka was not delicious.' teena adhiitam śaastram vaidyaśaastram. 'The science studied by him is medical science.'
26	Sight seeing.	Past participle used as adjec-	yadyapi 'eventhough'	gatavarṣee mayaa taajamahalam dṛṣṭam. 'I saw Taj Mahal last year.'

Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
		tival predicate.	tathaapi 'yet'.	kannambaaḍi seetuḥu viśveeśvarayyeena nirmitaḥa. 'Kannambadi Dam was constructed by Visweswaraiah.' raamaayaṇam mahaakaavyam vaalmikinaa viracitam. 'The epic Ramayana was written by Valmiki.'
27	Gardening and daily routine.	Past continuous forms of verbs.	punaḥ punaḥa 'again and again'	aham praataḥa paaṭham paṭhan aasam. 'I was reading lesson in the morning.' tadaa aham vṛkṣakam siñcan aasam. 'I was watering the plants then.' śiśuḥu raatrau atiiva rudan aasiit. 'The child was weeping very much in the night.'
28	Narration and reporting.	use of *iti* 'thus' Quotative particle.	ityeeva 'like this only'.	aham śvaḥa kaaryaalayam na aagamiṣyaami iti saḥa avadat. 'He said that he will not come to the office tomorrow.' saḥa buddhimaan iti sarvaiḥi kathyatee. 'It is said by everyone that he is intelligent.' tava putraḥa api tvayaa saha calaccitram iikṣitum aagamiṣyati iti aham acintayam. 'I thought that your son also will come with you to see the movie.'

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29	Campus life.	Infinitive of purpose *tum* suffix.	alam ati vistareeṇa 'no more discussion.'	aham giirvaaṇa bhaaṣaam śikṣitum atra aagataḥa. 'I came here for learning Sanskrit.' aham kriketakriiḍaam draṣṭum beṅgaluurunagaram gacchaami. 'I am going to Bangalore for seeing the Cricket match.' saa paṭhitum granthaalayam gacchati. 'She goes to library for reading.'
30	Office work, music and entertainment.	Complex sentences; use of conjunctions. Relative pronouns.	eevam vaa ? 'Is it so ?'	idam tat kaaryabhavanam yatra aham udyoogam karoomi. 'This is the office where I am working.' hyaḥa yaa baalaa agaayat saa mama svasaa. 'The girl who sang yesterday is my sister.' idam tat giitam yat mayaa na śrutapuurvam. 'This is the song which I have not heard before.'
31	Marriage and other rituals.	Phrases of the type 'not only ....but also'	adṛṣṭavaśaat 'luckily'	vivaahaaya na keevalam vadhuuvarau, tayooḥo pitarau api anunyeeyaataam. 'For a marriage not only the bride and the groom, but the parents should also consent.' na keevalam śiśooḥo naamakaraṇam eeva, apitu śiśooḥo janmadinamapi aacarati. 'Not only the child's naming ceremony but also the birthday is celebrated.'

Cycle No.	Topical Focus	Grammatical Focus	Ritual	Model Sentences (affirmatives only)
32	Social, religious and domestic activities.	Causative forms of verbs.	bhavatu 'let it be so'	vayam tat kaaryam asmaakam seevakaiḥi kaarayaamaḥa. 'We get this work done by our servant.' aham graamee pradarśaniim śiśubhyaḥa darśayaami. 'I will show the exhibition in the village for kids.' aham eetat paaṭham chaatran paaṭhayaami. 'I will make the students read this lesson.'
33	Activities of different professions.	Instrumental and ablative case suffixes.	sahasaa 'suddenly'	seevakaḥa paraśunaa vṛkṣam chinatti. 'Servant cuts the tree with an axe.' mama putraḥa hyaḥa ameerikaa deeśaat aagataḥa 'My son has come from America yesterday.' cooraḥa loohapaṭṭikayaa vaataayanam bhitvaa sahasaa kaaraagṛhaat palaayitaḥa. 'The thief escaped from the prison by breaking the window with a crowbar all of a sudden.'
34	Request and enquiry.	Different uses of accusative and dative case suffixes.	vaaram vaaram 'again and again'	upaadhyaayaḥa baalakam prasnam apṛcchat. 'Teacher asked a question to the student.' koośaadhikaarii bhṛtyaaya veetanam dadaati. 'The treasurer gives salary to the servant.' baalaḥa satiirthaaya maataram moodakam yaacati.

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'The boy asks mother to give sweets for his friend.'

35	Asking directions, medical treatment etc.	Potential participle. *tavya/aniiya/*ya suffix.	iiṣat 'a little'	na, asmin maargee vaahanam na sthaapayitavyam. 'No, in this road vehicles should not be parked.' tatra naamaphalakam draṣṭavyam. 'One has to look at the sign board there.' tailakhaadyaani na khaaditavyaani. 'Oily dishes should not be eaten.'

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Appendix II

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A NOTE ON SANSKRIT PHONETICS

Since Sanskrit is used throughout the length and breadth of India, many regional and local variations in pronunciation can be observed. Hence we cannot make a definite description of Sanskrit sounds and their exact pronunciation. However, we can make some general statements about their articulation. We are fortunate that ancient phoneticians of Sanskrit had made a good description of the sounds used in this language. Since Sanskrit Epics and Vedas came down to the succeeding generation through oral transmission, it was essential that the texts are to be preserved in its exact pronunciation. Hence the science of phonetics and etymology came to be developed since vedic period. An attempt is made in the following pages to give a brief description of the production of sounds through the articulation of various vocal organs.

The organs involved in the production of speech sounds can be classified as articulators and points of articulation. Articulators are movable organs whereas points of articulation are, relatively speaking, stationary organs. Articulators are - lower lip, tip of tongue, blade of tongue, front of tongue and back of tongue. Points of articulation are - upper lip, upper teeth, teeth ridge (alveolum), hard palate and soft palate. Articulators either touch or move in the direction of the points of articulation. In the production of speech sounds the air stream coming from lungs is obstructed in different ways by the articulation of the organs mentioned above before it is finally allowed to pass through the oral or nasal cavity. The manner in which the sounds are articulated is as follows.

The passing air stream can be blocked for a moment by making a contact of the articulator and the point of articulation so that on release it rushes out suddenly. This is sometimes accompanied by a puff of air. By lowering the soft palate when articulator is still in contact with the point of articulation air-stream may also be made to pass through nasal passage.

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The air-stream can be made to produce audible friction while escaping through a narrow passage when the articulator and the point of articulation are brought very near to one another.

Air-stream can be made to pass through the sides by closing the median line of the air channel but leaving a free passage on both sides of the articulator.

An elastic organ can be made to tap against the point of articulation.

Air-stream can be made to pass through without much hindrance by leaving the passage relatively unobstructed.

The sounds thus produced can be accompanied by the vibration of vocal cords.

Sanskrit speech sounds

Vowels : In the production of vowels the air-stream coming from lungs is allowed to pass through without any obstruction in the oral cavity. But by moving the various parts of tongue and modifying the shape of lips, shape of air chamber is changed producing thereby different kinds of vowel sounds. Nasal passage is closed by raising the soft palate. The vocal cords are made to vibrate. Vowels can be sub-classified on the basis of the part of tongue raised or lowered, height to which the tongue is raised or lowered, and the position of lips, whether rounded or spread.

i is high, front unrounded short vowel. It is produced by raising the front of tongue as high as possible towards the front of hard palate, but not to the extent of making a contact. Lips are spread.

idam	'this'	divaa	'day time'
iti	'thus'	yadi	'if'
iha	'here'	vaari	'water'
kintu	'but'	śuci	'pure'

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ciram	'for a long time'	dadhi	'curd'

ii is the corresponding long vowel. The speech organs remain the same position as in the case of *i* but articulation takes place for a longer duration.

iidṛśa	'such'	piina	'fat'
iiśvaraḥa	'God'	karii	'elephant'
jiivanam	'life'	mayuurii	'peahen'
tiiram	'bank'	patnii	'wife'
nadii	'river'		

ee is a higher-mid, front unrounded long vowel. This does not have a short counterpart. It is produced by slightly raising the front of tongue towards the hard palate but not as high as in the case of *i* described above. The lips are spread. (Short *e* is noticed in the form of a vocalic release after visarga in the word final position preceded by *ee*.)

eevam	'thus'	anecka	'many'
eekadaa	'once upon a time'	haree	'Hari !'
neetram	'eye'	dvee	'two'
reekhaa	'line'	kee	'who' Pl
seenaa	'army'	labhee	'I obtain'

u is a high back rounded short vowel. It is produced by raising the back of tongue as high as possible towards the soft palate, but not to the extent of making a contact. Lips are unrounded.

upari	'above'	karuṇaa	'pity'
uttama	'best'	puraa	'formerly'
upaayaḥa	'means'	ambu	'water'
guhaa	'cave'	caaru	'beautiful'
kutra	'where'	madhu	'honey'

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uu is the corresponding long vowel.

uurmiḥi	'wave'	uuruḥu	'thigh'
śuuraḥa	'brave,hero'	bhuu	'to be'
vadhuu	'bride'	duuram	'for away'
bhuumiḥi	'earth'		

oo is a higher-mid, back rounded vowel. This does not have corresponding short vowel. It is produced by slightly raising the back of tongue towards soft palate but not as high as in the case of *u* described above. Lips are rounded. (Short *o* is noticed in the form of a vocalic release after visarga *ḥ* in the word final position preceded by *oo*).

oosṭhaḥa	'lip'	bhoojanam	'meal'
oodanaḥa	'boiled rice'	moodakam	'pudding'
ooghaḥa	'flood'	ahoo	'alas'
pooṣaṇam	'nourishing'	guroo	'O teacher!'

a is a low back unrounded short vowel. It is produced by slightly lowering the back of tongue from its neutral position. Lips are kept neutral. The lower jaw comes down.

agram	'tip, point, front'	tatra	'there'
api	'even'	piita	'yellow'
alam	'enough'	griiṣma	'summer'
annam	'cooked rice'	hee raama	'O Rama !'
katham	'how'		

aa is the corresponding long vowerl.

aaśu	'quick'	gaanam	'song'
aaroogyam	'health'	adhunaa	'now'
aamram	'mango'	kadaa	'when'
kaaraṇam	'cause'	baalaa	'girl'

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ṛ is a retroflexed mid vowel. It is produced when the tip of tongue is slightly turned back with a flap-like approach towards the palate, but not to the extent of making a contact. Lips are kept in their neutral position.

ṛṇam	'debt'	nṛpaḥa	'king'
ṛṣiḥi	'sage'	naptṛ	'grandson'
kṛṣṇa	'black'	daatṛ	'that which gives'
gṛham	'house'	jaamaatṛ	'son-in-law'
tṛṣnaa	'thirst'		

ॠ is the corresponding long vowel. It is used very rarely.

tṝ 'to cross'

ai is a dipthong. The tongue starts from the position of *a* and suddenly moves towards the position for *i*

aiśvaryam	'wealth, power'	rai	'wealth'
aikyam	'unity'	ramaayai	'to Rama'
daivam	'fate'	nadyai	'to the river'

au is a dipthong. The tongue starts from the position for *a* and suddenly moves towards the position for *u*

auṣadham	'medicine'	nau	'boat'
gaura	'white, fair'	harau	'in Hari'
saundaryam	'beauty'	gurau	'in teacher'

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Consonants

In the production of consonant sounds the air-stream coming from lungs is obstructed by the articulation of different speech organs.

Stops : These are produced by the contact of the articulator and point of articulation. When the contact is released the enclosed air-stream escapes from the mouth with slight explosion. If the sound thus produced is accompanied by the vibration of vocal cords it is called as voiced stop. If the release is followed by a puff of air it is called aspirated stop.

p is a voiceless bilabial stop. It is produced by the articulation of the lower lip against the upper lip. There is no vibration in the vocal cords. The soft palate is raised to close the nasal passage. When the lips are released the air escapes from the mouth with slight explosion.

patram	'leaf'	prasiddhaḥa	'wellknown'
paaṭhaḥa	'lesson'	kupita	'angry'
paapam	'sin'	katipaya	'several, some'
		kampanam	'trembling'

ph is a voiceless bilabial aspirated stop corresponding to *p*, but the release is followed by a puff of air.

phalam	'fruit'	kaphaḥa	'phlegm'
phaṇii	'serpent'	gumphana	'stringing together'
pheenaḥa	'foam'		

b is a voiced bilabial stop. The air current coming from lungs is stopped by making a contact of the lower lip against the upper lip. The vocal cords vibrate. The soft palate is raised. When the lips are released the air escapes from the mouth with slight explosion.

balam	'strength'	durbalaḥa	'weak'
bahu	'much'	śibikaa	'palanquin'

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baalaa	'girl'	ambaa	'mother'
binduḥu	'drop'	bimbaḥa	'disc'

bh is the corresponding voiced bilabial aspirated stop. But the release is followed by a puff of air.

bhagavaan	'god'	abhyaasaḥa	'practice'
bhayam	'fear'	kumbhaḥa	'pot'
bhaaryaa	'wife'	labhyam	'obtainable'
bhuuṣaṇam	'ornament'		

t is voiceless dental stop. It is produced by the articulation of the tip of tongue against the upper teeth.

tadaa	'then'	atra	'here'
taaraa	'star'	tṛptaḥa	'contented'
tiiram	'bank'	ciraat	'after a long time'
tṛṇam	'grass'	jagat	'world'

th is a voiceless dental aspirated stop corresponding to *t* but the release is followed by puff of air.

thuḍanam	'covering'	tiirthikaḥa	'pilgrim'
katham	'how'	sthaapanam	'establishment'
prthivii	'earth'	kathyatee	'it is said'

d is a voiced dental stop corresponding to the voiceless *t*.

	dayaa	'compassion'	sarvadaa	'always'
d	daśama	'tenth'	nidraa	'sleep'
	daasii	'maid servant'	candanam	'sandal wood'
	dvayam	'pair'	mandiram	'temple'

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dh is a voiced aspirated dental stop corresponding to *d*, but the release is followed by a puff of air.

dhanam	'wealth'	yuddham	'battle'
dhuurtaḥa	'rogue'	saardham	'together'
dheenuḥu	'cow'	madhyee	'in between'

ṭ is a voiceless retroflex stop. It is produced when the tip of tongue is curled back and made to contact the roof of mouth.

ṭiikaa	'commentary'	paṭuḥu	'clever'
ṭippaṇii	'gloss'	aṭavii	'forest'
ṭaṅkam	'axe'	kaṇṭakam	'thorn'

ṭh is a voiceless aspirated retroflex stop corresponding to ṭ, but the release is followed by a puff of air.

ṭhakkuraḥa	'idol'	paṭhati	'he reads'
maṭhaḥa	'monastery'	bhuuyiṣṭha	'most'
kuṭhaaraḥa	'axe'	tiṣṭha	'stand, wait'

ḍ is a voiced retroflex stop, corresponding to ṭ.

ḍimbhaḥa	'young child'	piiḍita	'afflicted'
ḍayatee	'he flies'	kriiḍaa	'game'
taaḍanam	'beating'	paṇḍitaḥa	'learned man'

ḍh is a voiced aspirated retroflex stop corresponding to ḍ, but the release is followed by a puff of air.

ḍhakkaa	'a kind of drum'
ḍhaalam	'shield'
baaḍham	'well, O.K.'

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k is a voiceless velar stop. It is produced by the articulation of the back of tongue against the soft palate.

kanyaa	'daughter, girl'	śakya	'possible'
kamalam	'lotus'	takram	'butter milk'
kaavyam	'poem'	arkaḥa	'sun'
kriiḍaa	'game'	vaṇik	'merchant'
kṣeetram	'field'	praak	'east'

kh is a voiceless aspirated stop corresponding to *k*, but the release is followed by a puff of air.

khalu	'indeed'	aakhyaayi kaa	'story'
khananam	'digging'	duḥkha	'sorrow'
khyaata	'known, famous'	mukharaḥa	'talkative'

g is a voiced velar stop corresponding to *k*

gajaḥa	'elephant'	agniḥi	'fire'
gaayakaḥa	'singer'	aaroogyam	'health'
gaura	'white'	śṛgaalaḥa	'jackal'
graamaḥa	'village'	mugdhaḥa	'innocent'

gh is a voiced aspirated velar stop corresponding to *g*, but the release is followed by a puff of air.

ghaṭaḥa	'jar, pot'	ooghaḥa	'flood'
ghṛtam	'ghee'	agham	'sin'
ghaṇṭaa	'bell'	argha	'valuable'

Affricates

These are produced by the contact of the articulator and point of

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articulation just like stops. But the contact is released slowly such that a narrow opening is made for a moment and the air-stream rushes out with friction.

c is a voiceless palatal affricate. It is produced by the articulation of the blade of tongue against the hard palate. It resembles the articulation of other stop consonants, but the contact is released slowly such that a narrow opening is made for a moment and the air-stream rushes out with friction. This series is treated as stop by the traditional Sanskrit phoneticians.

cakram	'wheel'	vacanam	'speech, promise'
caaru	'lovely'	carcaa	'discussion'
candraḥa	'moon'	pañca	'five'

ch is a voiceless aspirated palatal africate corresponding to *c* but the release is followed by a puff of air.

chaayaa	'shade'	icchaa	'desire'
chidram	'hole'	ucchvasa-nam	'breathing'
chaagaḥa	'goat'	ucchṛṅkha-laḥa	'uncurbed'

j is a voiced palatal affricate corresponding to *c*.

jananii	'mother'	jñaanam	'knowledge'
jaraa	'old age'	tyaj	'to abandon
jalam	'water'	lajjitaḥa	'ashamed'
jiivitam	'life'		

jh is a voiced aspirated palatal affricate corresponding to *j*, but the release is followed by a puff of air.

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jhaṭiti	'quickly'
jhaṅkaaraḥa	'buzzing sound of bees'

Nasals :

These are produced by closing the air passage as in the case of stops. When the contact is held the soft palate is lowered and the air stream passes through the nasal cavity. The vocal cords vibrate.

m is a bilabial nasal corresponding to *p* and *b*.

mahilaa	'woman'	ramyaa	'beautiful'
maalaa	'garland'	nirmuulanam	'eradication'
mukham	'face, mouth'	amśaḥa	'portion'
mṛdu	'soft'	gṛham	'house'

n is a dental nasal corresponding to *t* and *d*. This is produced by the articulation of the tip of tongue against the upper teeth when it occurs in clusters with dental stops *t* and *d*. In all other positions it is produced by the articulation of the blade of tongue against the teeth ridge (alveolum) and known as alveolar nasal.

dental			
nindaa	'blame'	antya	'last, final'
tandraa	'fatigue'	patnii	'wife'
alveolar			
naktam	'night'	annam	'cooked rice'
naarii	'woman'	anyatra	'elsewhere'
jaanu	'knee'	raajan	'king'

ṇ is a retroflex nasal corresponding to *ṭ* and *ḍ*.

paaṇiḥi	'hand'	aṇḍam	'egg'
tṛṇam	'grass'	paṇḍitaḥa	'scholar'
suvarṇam	'gold'	puṇya	'meritorious'

ñ is a palatal nasal corresponding to *c* and *j*. This occurs before or

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after palatal affricates.

pañca	'five'	siñcati	'he waters'
raajñii	'queen'		
cañcuḷu	'beak'		

ṅ is a velar nasal corresponding to *k* and *g*

aṅkaḷa	'lap'	aṅguliiyakam	'ring'
aṅkuraḷa	'sprout'	vaaṅmayam	'literature'
aṅguṣṭhaḷa	'thumb'		

Fricatives :

These are produced when the oral passage is narrowed by moving the articulator near the point of articulation and allowing the air stream to squeeze through with friction.

s is a voiceless alveolar fricative. It is produced by raising the blade of tongue towards the alveolar ridge to form a narrow passage for the air-stream to squeeze through.

sakṛt	'once'	skandhaḷa	'shoulder'
satyam	'truth'	sthira	'firm'
sadṛśa	'similar'	spardhaa	'rivalry
sahasaa	'suddenly'	svaadu	'sweet'

ś is a voiceless palatal fricative. It is produced by raising the front of tongue towards hard palate to form a narrow passage for the air stream to squeeze through.

śaśii	'moon'	śrootaa	'hearer'
śaakhaa	'branch'	śveeta	'white'
śiita	'cold'	ślaagh	'to praise'
śoobhaa	'splendour'		
paraśuḷu	'axe'		

ṣ is a voiceless retroflex fricative. It is produced by curling back the tip of tongue and raising it towards the hard palate to form a narrow passage for the air-stream to squeeze through.

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ṣaṭ	'six'	ṣaṣṭha	'sixth'
ṣoḍaśa	'sixteen'		

h is a glottal fricative. It is produced with friction in the glottis.

harita	'green'	mahiṣaḥa	'buffalo'
hamsaḥa	'swan'	mahyam	'to me'
haasyam	'ridicule'	jihvaa	'tongue'
hṛdayam	'heart'		

ḥ is a glottal catch produced by a sudden catch in the glottis. In the word final position this catch is released. This vocalic release is in conformity with the vowel in the preceeding syllable.

duḥkhitaḥa	'distressed'
kaviḥi	'poet'
guruḥu	'preceptor, teacher'
hareeḥe	'hari'!

Laterals : These are produced by closing the median line of the mouth and allowing the air stream to pass by either side of the tongue.

l is a voiced alveolar lateral. It is produced by closing the median line of mouth by the contact of the tip of tongue against the teeth ridge.

laghu	'light'
lataa	'creeper'
lookaḥa	'world'
talam	'base'

Flaps : These are produced by the tapping of an elastic organ against the point of articulation.

r is an alveolar flap. It is produced when the tip of tongue is tapped against the alveolum.

rambhaa	'plantain tree'	punar	'again'
reeṇuḥu	'pollen, dust'	mudraa	'seal'
roodanam	'weeping'	sarva	'all'
jaraa	'old age'		

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Continuants :

These are produced with the position of organs same as that for a fricative but with a weak breath force so that no friction is heard. These resemble vowels in their articulatory features and hence also called semi-vowels.

v is a bilabial frictionless continuant. It is produced by moving the lower lip towards the upper lip to form a narrow passage for air-stream to pass through without friction. When followed by *i, e* or *y, r* this is produced by moving the lower lip towards upper teeth and called a labio-dental continuant.

bilabial

kavacaḥa	'armour'	bhavanam	'house'

labiodental

vidyaa	'knowledge'	veeśma	'house'
vinayaḥa	'modesty'	vratam	'vow'
		puurvam	'before'

y is a palatal continuant. This is produced by raising the front of tongue towards hard palate.

yadaa	'when'	kaavyam	'poetry'
yuddham	'war'	naaryaḥa	'women'
yoojanam	'eight miles'		

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PHONETIC CHART

Consonants :

p	t	ṭ	c	k
ph	th	ṭh	ch	kh
b	d	ḍ	j	g
bh	dh	ḍh	jh	gh
m	n	ṇ	ñ	ṅ
	s	ṣ	ś	h
	r			ḥ
v			y	

Vowels

i	ii		u	uu
	ee	ṛ ṛṛ		oo
		a aa		

Dipthongs :

ai **au**

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Appendix III

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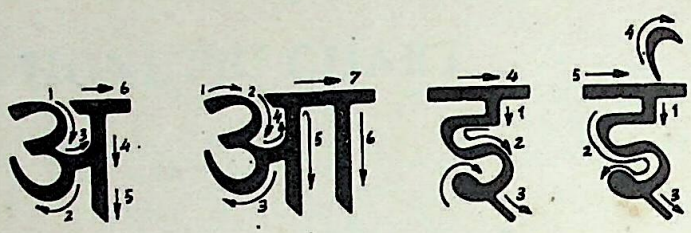
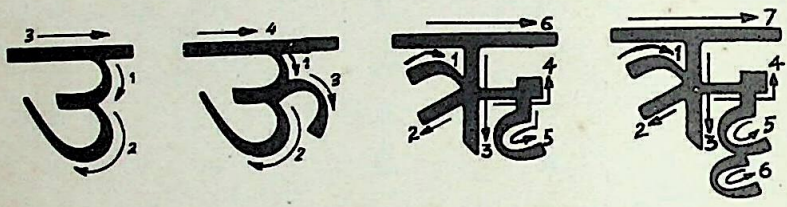
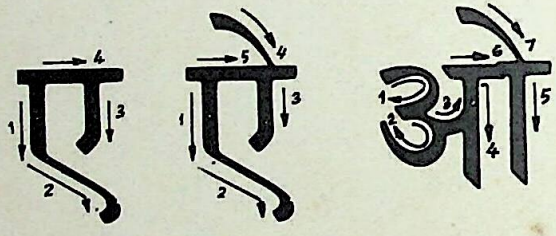


a aa i ii



u uu ṛ ṝ



ee ai oo

au aṁ aḥa

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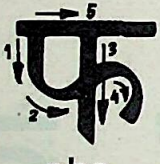
pa

ya

ṣa


pha

ra

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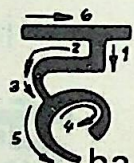
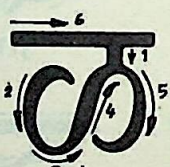

ha

bha

va


ḷa

ma

śa

kṣa

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Combination of Vowels and Consonants

		क्	ख्	ग्	घ्
		k	kh	g	gh
अ	-	क् + अ = क	—	—	—	—
आ	ा	क् + आ = का	—	—	—	—
इ	ि	क् + इ = कि	—	—	—	—
ई	ी	क् + ई = की	—	—	—	—
उ	ु	क् + उ = कु	—	—	—	—
ऊ	ू	क् + ऊ = कू	—	—	—	—
ऋ	ृ	क् + ऋ = कृ	—	—	—	—
ए	े	क् + ए = के	—	—	—	—
ऐ	ै	क् + ऐ = कै	—	—	—	—
ओ	ो	क् + ओ = को	—	—	—	—
औ	ौ	क् + औ = कौ	—	—	—	—
अं	ं	क् + अं = कं	—	—	—	—
अः	ः	क् + अः = कः	—	—	—	—

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Alphabets

Vowels

अ a	आ aa	इ i	ई ii	उ u	ऊ uu
ऋ ṛ	ॠ ṛṛ	ए ee	ऐ ai	ओ oo	
औ au	अं aṃ	अः aḥa			

Consonants

क ka	ख kha	ग ga	घ gha	ङ ṅa
च ca	छ cha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
त ta	थ tha	द da	ध dha	न na

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प pa	फ pha	ब ba	भ bha	म ma
य ya	र ra	ल la	व va	श ś a
	ष ṣa	स sa	ह ha	

[अ = त्र ण = ए
झ = भ]

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Classification according to shape

1	उ u	ऊ uu	अ a	अं am	अः aḥa	आ aa	ओ oo	औ au		
2	ए ee	ऐ ai								
3	ट ṭa	ठ ṭha	ढ ḍha	द da	ड ḍa	ह ha	ङ ṅa	इ i	ई ii	झ jha
4	व va	ब ba	क ka							
5	र ra	स sa	ख kha							
6	य ya	थ tha	श śa							
7	प pa	फ pha	ष ṣa	म ma	भ bha					
8	घ gha	ध dha	छ cha							
9	च ca	ज ja	ञ ña	न na						
10	ग ga	ण ṇa								
11	त ta	ल la								
12	ऋ ṛ	ॠ ṛṛ								

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	a	aa	i	ii	u	uu	ṛ	e	ai	o	ou
k	क	का	कि	की	कु	कू	कृ	के	कै	को	कौ
kh	ख	खा	खि	खी	खु	खू	खृ	खे	खै	खो	खौ
g	ग	गा	गि	गी	गु	गू	गृ	गे	गै	गो	गौ
gh	घ	घा	घि	घी	घु	घू	घृ	घे	घै	घो	घौ
c	च	चा	चि	ची	चु	चू	चृ	चे	चै	चो	चौ
ch	छ	छा	छि	छी	छु	छू	छृ	छे	छै	छो	छौ
j	ज	जा	जि	जी	जु	जू	जृ	जे	जै	जो	जौ
jh	झ	झा	झि	झी	झु	झू	झृ	झे	झै	झो	झौ
ṭ	ट	टा	टि	टी	टु	टू	टृ	टे	टै	टो	टौ
ṭh	ठ	ठा	ठि	ठी	ठु	ठू	ठृ	ठे	ठै	ठो	ठौ
ḍ	ड	डा	डि	डी	डु	डू	डृ	डे	डै	डो	डौ
ḍh	ढ	ढा	ढि	ढी	ढु	ढू	ढृ	ढे	ढै	ढो	ढौ
ṇ	ण	णा	णि	णी	णु	णू	णृ	णे	णै	णो	णौ
t	त	ता	ति	ती	तु	तू	तृ	ते	तै	तो	तौ
th	थ	था	थि	थी	थु	थू	थृ	थे	थै	थो	थौ
d	द	दा	दि	दी	दु	दू	दृ	दे	दै	दो	दौ
dh	ध	धा	धि	धी	धु	धू	धृ	धे	धै	धो	धौ
n	न	ना	नि	नी	नु	नू	नृ	ने	नै	नो	नौ
p	प	पा	पि	पी	पु	पू	पृ	पे	पै	पो	पौ
ph	फ	फा	फि	फी	फु	फू	फृ	फे	फै	फो	फौ
b	ब	बा	बि	बी	बु	बू	बृ	बे	बै	बो	बौ

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bh	भ	भा	भि	भी	भु	भू	भृ	भे	भै	भो	भौ
m	म	मा	मि	मी	मु	मू	मृ	मे	मै	मो	मौ
y	य	या	यि	यी	यु	यू	यृ	ये	यै	यो	यौ
r	र	रा	रि	री	रु	रू	रृ	रे	रै	रो	रौ
l	ल	ला	लि	ली	लु	लू	लृ	ले	लै	लो	लौ
ś	श	शा	शि	शी	शु	शू	शृ	शे	शै	शो	शौ
ṣ	ष	षा	षि	षी	षु	षू	षृ	षे	षै	षो	षौ
s	स	सा	सि	सी	सु	सू	सृ	से	सै	सो	सौ
h	ह	हा	हि	ही	हु	हू	हृ	हे	है	हो	हौ

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क	+	क	=	क्क	kka
क	+	त	=	क्त	kta
क	+	य	=	क्य	kya
क	+	र	=	क्र	kra
क	+	ल	=	क्ल	kla
क	+	ष	=	क्ष	kṣa
ख	+	ख	=	ख्ख	kh̐khha
ख	+	य	=	ख्य	khya
ग	+	ग	=	ग्ग	gga
ग	+	द	=	ग्द	gda
ग	+	य	=	ग्य	gya
ग	+	र	=	ग्र	gra
ग	+	ल	=	ग्ल	gla
घ	+	घ	=	घ्घ	ghgha
घ	+	य	=	घ्य	ghya
घ	+	र	=	घ्र	ghra
ङ	+	म	=	ङ्म	ṅma
च	+	च	=	च्च	cca
च	+	य	=	च्य	cya
छ	+	व	=	छ्व	chva
ज	+	ज	=	ज्ज	jja
ज	+	य	=	ज्य	jya
ज	+	र	=	ज्र	jra
ज	+	व	=	ज्व	jva
भ	+	च	=	भ्ञ	ñca
ट	+	ट	=	ट्ट	ṭṭa
ट	+	र	=	ट्र	ṭra
ट	+	य	=	ट्य	ṭya
ट	+	ठ	=	ट्ठ	thṭha
ठ	+	य	=	ठ्य	ṭhya
ड	+	ड	=	ड्ड	ḍḍa
ड	+	य	=	ड्य	ḍya

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ड	+	र	=	ड्र	ḍra
ढ	+	ढ	=	ढ्ढ	ḍhḍha
ण	+	ट	=	ण्ट	nta
ण	+	य	=	ण्य	ṇya
त	+	त	=	त्त	tta
त	+	प	=	त्प	tpa
त	+	य	=	त्य	tya
त	+	र	=	त्र	tra
त	+	व	=	त्व	tva
थ	+	थ	=	थ्थ	ththa
थ	+	य	=	थ्य	thya
थ	+	र	=	थ्र	thra
द	+	द	=	द्द	dda
द	+	म	=	द्म	dma
द	+	य	=	द्य	dya
द	+	र	=	द्र	dra
द	+	व	=	द्व	dva
ध	+	ध	=	ध्ध	dhdha
ध	+	य	=	ध्य	dhya
ध	+	व	=	ध्व	dhca
न	+	न	=	न्न	nna
न	+	त	=	न्त	nta
न	+	य	=	न्य	nya
न	+	व	=	न्व	nva
न	+	र	=	न्र	nra
प	+	प	=	प्प	ppa
प	+	त	=	प्त	pta
प	+	र	=	प्र	pra
प	+	य	=	प्य	pya
फ	+	र	=	फ्र	phra
ब	+	ब	=	ब्ब	bba
ब	+	ज	=	ब्ज	bja

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ब	+	र	=	ब्र	bra
म	+	म	=	म्म	mma
म	+	ब	=	म्ब	mba
म	+	र	=	म्र	mra
म	+	ल	=	म्ल	mla
य	+	य	=	य्य	yya
र	+	य	=	र्य	rya
र	+	भ	=	र्भ	rbha
ल	+	ल	=	ल्ल	lla
ल	+	य	=	ल्य	lya
व	+	व	=	व्व	vva
व	+	र	=	व्र	vra
व	+	य	=	व्य	vya
श	+	श	=	श्श	śśa
श	+	म	=	श्म	sma
श	+	व	=	श्व	sva
श	+	र	=	श्र	śra
ष	+	ष	=	ष्ष	ṣṣa
ष	+	य	=	ष्य	ṣya
ष	+	प	=	ष्प	ṣpa
स	+	स	=	स्स	ssa
स	+	म	=	स्म	sma
स	+	व	=	स्व	sva
स	+	र	=	स्त्र	sra
ह	+	र	=	ह्र	hra
ह	+	य	=	ह्य	hya

Nasals can also be represented by a dot above the previous letter e.g. पन्च or पंच panca. किन्तु or किंतु

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Appendix IV

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Useful Vocabulary List

Body parts:

śiraḥa	head	**hastaḥa**	hand
keśaḥa	hair	**aṅgulii**	finger
veeṇii	plaited hair	**nakhaḥa**	nail
akṣii	eye	**vakṣaḥa**	chest
yavaa	eyelash	**payoodaraḥa**	breast
bhruuḥu	brow	**udaraḥa**	belly
karṇaḥa	ear	**naabhii**	navel
kapoolaḥa	cheek	**pṛṣṭhaḥa**	back
naasikaa	nose	**kaṭii**	waist
vadanam	mouth	**uuruu**	thigh
ooṣṭau	lips	**paadaḥa**	leg
dantaḥa	teeth	**carmaḥa**	skin
galaḥa	throat	**rudhiraḥa**	blood
kaṇṭhaḥa	neck	**naraḥa**	vein
baahuu	arm	**roomaḥa**	body hair

Human beings:

puruṣaḥa	man	**muukaḥa**	dumb
strii	woman	**kañjaḥa**	lame
śiśuḥu	child	**badhiraḥa**	deaf
pumaan	male	**unmattaḥa**	mad
vṛddhaḥa	old man	**steenaḥa**	thief
vṛddhaa	old woman	**muurkhaḥa**	stupid
siimantinii	pregnant	**dhiimaan**	intelligent
prasuutikaa	lying-in-woman	**alasaḥa**	dull
vidhavaa	widow	**seevakaḥa**	servant
vidhuraḥa	widower	**yajamaanaḥa**	master
vivaahaḥa	marriage	**kumbhakaaraḥa**	potter
varaḥa	bridegroom	**rajakaḥa**	washerman
vadhuu	bride	**sramikaḥa**	labourer
yuvaa	youth	**vaṇik**	businessman
yuvatii	young woman	**takṣakaḥa**	carpenter

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swarṇakaaraḥa	goldsmith	**upaadhyaayaḥa**	teacher
kuvindaḥa	weaver	**adhyaapakaḥa**	teacher
dhiivaraḥa	fisherman	**adhikaarii**	officer
divaakiirtiḥi	barber	**karaṇikaḥa**	clerk
jaatii	caste		

Kinship Terms:

kuṭumbaḥa	family	**jyeeṣṭhaa**	elder sister
taataḥa	grandfather	**kaniṣṭhaa**	younger sister
pituḥu	father	**patiḥi**	husband
maatuḥu	mother	**bhartuḥu**	husband
maatulaḥa	maternal uncle	**bhaaryaa**	wife
śvaśuraḥa	father-in-law	**patnii**	wife
aavuttaḥa	sister's husband	**śvaśruu**	mother-in-law
prajaavatii	brother's wife	**jaamaataḥa**	son-in-law
sutaḥa	son	**snuṣaa**	daughter-in-law
putraḥa	son	**prapautraḥa**	grandson
sutaa	daughter	**pitṛvyaḥa**	father's brother
putrii	daughter	**jaamaataḥa**	son-in-law
apatyaani	children	**snuṣaa**	daughter-in-law
jyeeṣṭhaḥa	elder brother	**prapautraḥa**	grandson
kaniṣṭhaḥa	younger brother	**pitṛvyaḥa**	father's brother

Dress and Ornaments:

vastram	cloth	**karṇaabha-raṇaḥa**	ear-ring
kaarpaasaḥa	saree		
kañcukaḥa	blouse	**valayam**	bangle
ardhoorukam	gown	**aṅguliiyakam**	ring
dhautam	dhoti	**paadaaṅgulii-yakam**	ring for toe
raaṅkaraḥa	upper garment		
suucii	needle	**kiṅkiṇiḥi**	jingling bell
tantuḥu	thread	**kṛṣṇapravaalaa**	black beads
aabharaṇam	ornament	**upaanahau**	pair of sandals
kaṇṭhahaaraḥa	necklace	**aatapatram**	umbrella

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śirastram	cap	**maaṅgalyam**	auspicious ornament of married woman
suloocanee	spectacles		

Diseases:

jvaraḥa	fever	**viroocanam**	purging
śiitaḥa	cold	**bheeṣajam**	medicine
kaasaḥa	cough	**guṭikaa**	tablets
śirooveedanaa	head ache	**pathyam**	diet
kṣutam	sneezing	**kaṣaaya**	decoction
veedanaa	pain		

Pronouns and demonstratives:

aham	I	**eeṣaḥa**	he
vayam	we	**eeṣaa**	she
tvam	you (sg)	**eetat**	it
yuuyam	you(pl)	**atra**	here
saḥa	he	**tatra**	there
saa	she	**kutra**	where
tat	it	**yathaa**	like this
kaḥa	who	**tathaa**	like that
kim	what	**katham**	how
ayam	he	**tadaa**	at that time
iyam	she	**kadaa**	when
idam	this	**kati**	how many

House and household articles:

gṛham	house	**chullii**	oven
prakooṣṭhaḥa	room	**kajjalaḥa**	soot
bhittiḥi	wall	**sandaṁśakaḥa**	tongs
kuṭṭimaḥa	ground	**peeṣaṇam**	grinding stone
vaataayanam	window	**cuurikaa**	knife
kavaaṭam	door	**bhaajanam**	metal pot
piiṭham	wooden plank	**ghaṭaḥa**	earthern pot

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aamatramaha	plate	**sammaarjanii**	broom
kamsaha	tumbler	**koosaha**	bag
camacaha	spoon	**suurpaha**	winnowing fan
darvii	serving spoon	**titavuu**	sieve
paatram	vessel	**uluukhala**	mortar
argalaha	bolt	**syutaha**	basket
mudraa	lock	**kalasakaha**	goblet
kuñcikaa	key	**mañcaha**	cot
palakam	plant	**śayyaa**	mattress
niśśreenihi	ladder	**kataha**	mat
soopaanam	steps	**upabarhaha**	pillow
chadaa	roof	**aurnam**	woollen blanket
sthambham	piller	**preeṅkhaa**	cradle
kiilakam	peg	**maśakajaalam**	mosquito net
utajam	hut	**utpiithakaha**	table
raajagrham	palace	**aasandii**	chair
saudhaha	building	**pradiipaha**	lamp
mahaanasam	kitchen	**vartii**	wick
kaastakii	firewood	**dhaaraagrham**	bathroom
angaaraha	charcoal	**kataaha**	frying vessel
paavakaha	fire	**śaucagrham**	latrine
bhasmaha	ashes	**goosthaha**	cow shed
sphuliṅgaha	spark	**rajjuhu**	rope
dhuumaha	smoke	**trnam**	grass

Fruits and vegetables:

kadalii	banana	**jambarii**	lemon
daadimaha	pomogranate	**naarangii**	orange
phalam	fruit	**salaatuhu**	unripe
aamram	mango	**tvak**	peel
draaksaa	grapes	**biijam**	seed
naariikeelam	coconut		

Food:

tandulaha	rice	**goodhuumaha**	wheat
annam	cooked rice	**tailam**	oil

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bhoojanam	meal	**takram**	butter milk
moodakaḥa	pudding	**dadhi**	curds
dugdham	milk	**ghṛtam**	ghee
kṣiiram	milk	**śarkaraḥa**	sugar
navaniitaḥa	butter		

Animals:

kukkuraḥa	dog	**vaaraahaḥa**	pig
maarjaaraḥa	cat	**aśvaḥa**	horse
gaardhabhaḥa	donkey	**vyaaghraḥa**	tiger
gau	cow	**simhaḥa**	lion
vṛṣabhaḥa	ox	**bhalluukaḥa**	bear
kukkuṭaḥa	cock	**gajaḥa**	elephant
mahiṣaḥa	he buffalo	**jambuukaha**	fox
mahiṣii	she buffalo	**vṛkaḥa**	wolf
		mrgaḥa	deer

Birds:

dvijaḥa	bird	**cancuḥu**	beak
paksii	bird	**kaakaḥa**	crow
paksaḥa	wing	**śukaḥa**	parrot
		pikaḥa	cuckoo

Nature:

bhuumiḥi	earth	**saudaaminii**	lightning
aakaaśaḥa	sky	**marut**	wind
suuryaḥa	sun	**varṣaḥa**	rain
candraḥa	moon	**anaavṛṣṭiḥi**	famine
nakṣatram	star	**jalam**	water
samudraḥa	sea	**nadii**	river
saagaraḥa	ocean	**taṭaakam**	lake, tank
taraṅgaḥa	wave	**saroovaraḥa**	lake
taṭaḥa	shore	**kuupaḥa**	well
divaa	day-time	**pheenaḥa**	foam
raatrii	night	**praataḥa**	morning
prakaaśaḥa	sunlight	**saayam**	evening
candrikaa	moonlight	**madhyaanhaḥa**	midday, afternoon
meeghaḥa	cloud		

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diipaḥa	light	**antaḥa**	inside
tamaḥa	darkness	**bahiḥi**	outside
vanam	forest	**purataḥa**	in front of
giriḥi	hill	**paścaat**	behind
paaṣaaṇaḥa	stone	**vaamaḥa**	left
khanijaḥa	ore	**dakṣiṇaḥa**	right
maargaḥa	way, path	**varṇaḥa**	colour
seetuḥu	bridge	**kṛṣṇaḥa**	black
vṛkṣam	tree	**śveetaḥa**	white
lataa	creeper	**raktaḥa**	red
patram	leaf	**piitaḥa**	yellow
kaaṇḍaḥa	stem	**niilaḥa**	blue
puṣpam	flower	**maasam**	month
diśaa	direction	**samvatsaraḥa**	year
puurvaḥa	East	**dinam**	day
dakṣiṇaḥa	South	**vaaram**	week
paścimaḥa	West	**suvarṇaḥa**	gold
uttaraḥa	North	**rajataḥa**	silver
upari	above	**taamram**	copper
adhaḥa	below	**loohaḥa**	iron

Verbs :

bhuu(bhav)	to be P	**likh**	to write P
aṭ	to wander P	**ujjh**	to abandon P
arc	to worship P	**viś**	to enter P
kṛṣ (karṣ)	to plough P	**sṛj**	to create P
krand	to weap P	**spṛś**	to touch P
kriiḍ	to play P	**sphur**	to throb P
khaad	to eat P	**mṛ (mriy)**	to die A
gam (gacch)	to go P	**tud**	to pain U
garj	to roar P	**muc (muñc)**	to release U
guñj	to hum P	**mil**	to meet U
gai (gaay)	to sing P	**sic (siñc)**	to sprinkle U
ghraa (jighr)	to smell P	**kṛṣ**	to plough P
cumb	to kiss P	**kup(y)**	to get angry P

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jap	to utter P	**lubh(y)**	to desire P
ji (jay)	to conquer P	**kliś**	to be afflicted A
jiiv	to live P	**jan (jaay)**	to be born A
tṛṛ (tar)	to swim, to cross P	**budh(y)**	to know A
		man(y)	to think A
tyaj	to abandon P	**yudh(y)**	to fight A
traś	to fear P	**arth(ay)**	to request A
daś	to bite P	**tarj(ay)**	to threaten A
dah	to burn P	**cur(cooray)**	to steal U
daa (yacch)	to give P	**kath(ay)**	to tell U
dṛś (paśy)	to see P	**karṇ(ay)**	to bore U
naṭ	to dance P	**kal(ay)**	to count U
nam	to salute P	**kṣal(kṣaalay)**	to wash U
nind	to blame P	**gaṇ(ay)**	to count U
paṭh	to read P	**garj(ay)**	to roar U
pat	to fall P	**gaveeṣ(ay)**	to seek U
bhaṇ	to speak P	**gup(goopay)**	to conceal U
raṭ	to shout P	**gras(ay)**	to devour U
rakṣ	to protect P	**ghuṣ(ghooṣay)**	to proclaim U
las	to shine P	**citr(ay)**	to paint U
vad	to speak P	**cint(ay)**	to think U
vṛṣ (varṣ)	to rain P	**cuurṇ(ay)**	to crush U
sthaa (tiṣṭh)	to stand P	**chad(ay)**	to conceal U
smṛ (smar)	to remember P	**tark(ay)**	to guess U
has	to laugh P	**tap(ay)**	to burn U
iikṣ	to see A	**tul(toolay)**	to weigh U
eedh	to grow A	**daṇḍ(ay)**	to punish U
kam (kaamay)	to love A	**dhvan(ay)**	to sound U
ḍii (ḍay)	to fly A	**paal(ay)**	to protect U
day	to sympathise with A	**piiḍ(ay)**	to afflict U
		puuj(ay)	to worship U
baadh	to trouble A	**bhakṣ(ay)**	to eat U
bhaaṣ	to speak A	**mantr(ay)**	to consult U
bhaas	to shine A	**maarj(ay)**	to purify U
ram	to sport A	**miśṛ(ay)**	to mix U
ruc (rooc)	to be pleased A	**yuj(yoojay)**	to bind U
laṅgh	to transgress A	**bruu**	to speak U

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vand	to salute A	**varṇ(ay)**	to describe U
vṛt (vart)	to be A	**viij(ay)**	to fan U
veep	to tremble A	**vṛj(varjay)**	to avoid U
śaṅk	to doubt A	**śabd(ay)**	to utter U
ślaagh	to praise A	**saantv(ay)**	to console U
spand	to throb A	**spṛh(ay)**	to wish U
nii (nay)	to lead, to carry U	**svaad(ay)**	to taste U
		hims(ay)	to injure U
pac	to cook U	**ad**	to eat P
budh (boodh)	to know U	**as**	to be P
yaj	to sacrifice U	**khyaa**	to tell P
yaac	to beg U	**paa**	to protect P
raaj	to shine U	**bhaa**	to shine P
vah	to lead, to carry U	**yaa**	to go P
		rud	to cry P
śap	to curse U	**śvas**	to breathe P
hṛ (har)	to take away U	**han**	to kill P
iś (icch)	to wish P	**kṛ (karoo)**	to do U
pracch (prcch)	to ask P	**aś (aśnaa)**	to eat P
stu	to praise U	**bandh (badhnaa)**	to bind P
bhii(bibhee)	to fear P		
daa (dadaa)	to give U	**krii (kriiṇaa)**	to buy U
aap (aapnoo)	to obtain P	**gṛh (gṛhṇaa)**	to take U
śak (śaknoo)	to be able P	**prii (priiṇaa)**	to please U
ci (cinoo)	to collect U	**jñaa (jaanaa)**	to know U

upasargas:

ati-	over, beyond	**dus-, dur-**	bad
anu-	after, behind	**ni-**	into, in
apa-	away, from	**nis-, nir-**	from, away, of
abhi-	towards	**paraa-**	opposed to
ava-	away, down	**pari-**	about, around
aa-	up to	**pra-**	much, well, forth
ud-	upon		
upa-	towards		

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prati-	in opposition to, against	**sam-**	together, with, full, well
vi-	reverse to, separate from	**su-**	well

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